

49

59.4-1949

LEVEL
ONE

THE
A.M.E. ZION
QUARTERLY
REVIEW



The A. M. E. Zion Quarterly Review

DAVID H. BRADLEY, Editor

P. O. Box 146, Bedford, Pa.

TABLE OF CONTENTS

The Adoration of the Magi (Picture).....	153
The Adoration of the Magi — A Worship Service.....	154
By Florence Turverey Reeves	
The Man Who Gave Us Christmas.....	157
By Winifred Kirkland	
The Faith That Was Born at Christmas.....	166
By Reverend Gordon M. Torgerson	
Christmas Stories	170
By Richard A. Dwenger	
A Case Against Our Social Inertia	181
By Reverend B. T. Medford	
Nationalism and Christian Movements in Africa.....	184
By Reverend Prof. W. L. Yates	
Common Sociologic Factors in Religions	189
Professor Herbert H. Stroup	
Sermon Outlines.....	194
By Reverend LeRoy Hess	
The Review Laboratory	199
The World Today	200
Behind the Cotton Curtain.....	203
Editorials	204
In Audio Visual Aids.....	206
Looking Ahead in Books.....	207
Brotherhood Week	210

1949

Volume LIX, No. 4.

The A. M. E. Zion Quarterly Review was founded in 1890 by the late Bishop George Wylie Clinton, D. D. It is published by the Publishing Board of the A. M. E. Zion Church. David H. Bradley, Editor. Entered as second class matter at the Post Office at Bedford, Pennsylvania, under the act of March 3, 1879.

Questions peculiar to the function of the minister will be answered promptly. All communications should be addressed to the editor.

Subscriptions: One year in advance—\$2.00; (Canada, \$2.10). Single copy—0.50; Foreign countries—\$2.25 per year.

Copywrited 1949

A. M. E. Zion Quarterly Review

All rights reserved

Printed in the United States of America

The Adoration of the Magi

BY TIEPOLO



Used by permission of the Metropolitan Museum of Art.

ADORATION OF THE MAGI**Tiepolo. Venetian. 1696-1770.****Original: Metropolitan Museum, N. Y. C.****by Florence Turverey Reeves**

(A picture-centered worship service to be used with a set of three 2x2 kodachrome slides consisting of one slide of the entire picture, a detail of the Ethiopian King and a detail of the Holy Family. These may be purchased from the Editor of the Quarterly or from the author of this article for \$2.50 prepaid. An 8x10 photograph may be purchased from the Metropolitan Museum for 85c. The numbers indicate when the next slide is to be used.)

Slide I

Venice, once the glory of the Adriatic, was declining rapidly during the 18th century. Her great artists had passed away but with the coming of Tiepolo, there was a great upsurge of activity in the field of painting. He was gifted with extraordinary technical skill and in order to meet the demand of the times, he worked out a combination of grandeur and charm which fitted the elegant tastes of his day.

The story of the Adoration of the Magi was well adapted to Tiepolo's talents and the mood of the times. Here one could paint elegance and grandeur, pomp, show, ceremony, for one's fancy could run riot in picturing the fabulous East. This is a fine example of the artist's feeling for splendor, for although set in ruins, it is a grand scene. The old masters never thought about historical accuracy; their chief interest lay in presenting a message. Decayed temples, palaces, forums, arenas, aquaducts were scattered over the length and breadth of Italy and it was quite natural that Italian artists should use these picturesque ruins as a setting for the Birth and the Coming of the Magi. Tiepolo has added a highly decorated triumphal arch to this scene. This and the broken cornice at the Virgin's feet seem to say that the Christian faith will rise upon the ruins of the pagan world and that the coming of this Child surpasses the glory of Rome.

A vivid and dramatic pageant is going on before us. We observe at once the striking form of the eldest of the Magi prostrate before the Child. He is thrown strangely in his peculiar attitude of worship at the very feet of the Mother and Child. All of his body is bathed in his rich robes, with the fingers of one hand and his head alone showing. The arrival of the Kings has caused a stir in heaven and upon earth. "Angels from the realm of glory" sing praises in the sky; the stable-boy bringing hay to the ox comfortably asleep, is suddenly caught short by

an unexpected sight; the owner of "the Inn" who has climbed his good, stout, home-made ladder to make some repairs to the roof, has come out from behind the great marble column in order to gaze down upon the King who has removed his crown to throw himself at the feet of this little Child.

The picture is divided into two groups—the Holy Family with the eldest of the Magi, and the other two Kings and their retinue at the left. In order to indicate that Christ came to save all mankind, tradition says that the eldest Magi was white, the middle-aged one, yellow and the youngest, brown. Early Italian artists paid little attention to this, but by the time Tiepolo came to paint, the tradition had been fixed by the great Flemish artists, and here Tiepolo follows their example. (Insert slide 2) The second King, swathed in a great golden mantle, does have the air and demeanor of an Oriental; his head is bent as though lost in thought and meditation; his hands are encased within his sleeves in the manner considered courteous and proper in China. The young Ethiopian stands aloof, proud and lordly, with his hand on his hip; his carriage reveals his aristocracy. Arrayed in a red velvet hood and jacket, he seems to display the wealth of the East. Beside him, his aid and chief companion is craning his neck to get a good view of this Child they have come so far to see. The kneeling figure, near us but behind the Ethiopian, is his servant who carries his gift of myrrh. The servant kneeling in front of him carries the gift of the oldest of the Magi and beyond are two more retainers who carry gifts brought by the second king.

(Insert slide 3) The heart of the picture is the Babe upon His Mother's lap. The eldest of the Magi has literally prostrated himself at the feet of the Child as though he had flung himself down with complete abandon and in utter adoration. He has taken the foot of the Child in his hand and has lain his face upon the tender flesh of the chubby little leg in a gesture of love and sweet humility. This unheard-of attitude for a monarch greatly startles Joseph. He is shaken out of his impassive role of onlooker and guardian and quickly leans far forward to be sure that what he sees is actually being enacted. He has snatched off his hat in deference, astonishment and acknowledgement of the surpassing honor paid to the Child Jesus by this stranger.

The Virgin is truly regal in appearance and yet her expression, as she looks down upon him, likewise gives homage to the Child. Tiepolo gives neither the Babe nor His Mother the nimbus but by the stately bearing of the Virgin and the sweet simplicity of the Child, one could never doubt their identity.

How remarkable the contrast between the amazement of Joseph,

the humiliation of the Wise Men and the quiet serenity of the Virgin Mother!

(Return to slide 1) It is as great if not greater than that between the eldest of the Magi and the Etheopian King but of what a different kind. Thus does the artist depict and remind us of the difference between the changelessness of the Divine and the individual differences of mankind.

(The following hymn may be read slowly and reverently by the leader as a closing prayer. It might be sung as a solo followed by a closing prayer by the leader.)

As with gladness men of old
Did the guiding star behold;
As with joy they hailed its light,
Leading onward, ever bright;
So, most gracious Lord, may we
Evermore be led to Thee.

As with joyous steps they sped
To that lowly manger bed,
There to bend the knee before
Him whom heaven and earth adore;
So may we with willing feet
Ever seek thy mercy-seat.

As they offered gifts most rare
At the manger rude and bare,
So may we with holy joy,
Pure, and free from sin's alloy,
All our costliest treasures bring,
Christ, to Thee, our heavenly King.

—William C. Dix, 1837-1898.

THE MAN WHO GAVE US CHRISTMAS**by Winifred Kirkland****Reprinted with permission from the Atlantic Monthly Dec. 1939**

How many of us in the hurry and hubbub of the holiday season steal a few silent moments to consider where our Christmas comes from? Stories as beautiful as that of Christmas do not just happen, they have a source, they come from somewhere, they come from someone. When we stop to think and search for a sure but distant origin we shall find, contrary to the evidence of this mass-mad decade, that over and over again some far-off individual, man or woman, is responsible for giving the whole world some undying dream, a dream that can always be seen to have been long and courageously preserved within the dreamer's own undaunted soul. Yet this far-off bravery too often fails to stir us, because we seldom pause to look back, and remember.

From year to year we join in the singing of the old familiar carols, forgetting who recorded the very first Christmas hymns that have set the fashion for all that have followed. From year to year we listen while some voice reads, 'My soul doth magnify the Lord,' without remembering how high and holy and humble some far-off man must have kept his spirit before he could have perceived the ineffable loveliness of the Annunciation and shared a young mother's glory in a child-to-be. Every year we gather together, young and old, to construct the Christmas creche. We arrange the sheep, we place the kneeling shepherds, we crown with a halo the baby's head lying on the straw, but we forget the man who so revered the sacredness of common-place things that he dared to describe a God laid in a cattle trough for a cradle. We forget the man who gave us Christmas.

We do not know Luke well enough to say 'thank you' to him across the centuries. But we might know him better, and Christmas might mean more to us, if we tried to discover what it must first have meant to the man who gave it to us, gave it in all its perennial freshness and beauty to a world racked with war in his day and still racked with war in our day, in spite of the soaring, singing message of the two thousand Christmases that have come between. While in no sense did Luke invent the Christmas narrative, one can with truth say that it was he who gave us Christmas, for it was Luke, and Luke only, who searched out and found and preserved a birth story too humble for prouder historians to touch. It is said of Jesus the wayside preacher, that the common people heard him gladly. It may be said of Luke, the wayside doctor, that he heard the common people gladly. Was it these same common people who brought to Luke's knowledge the story of the first Christmas, re-

vealing to him perhaps the existence of some close-kept Aramaic document, or simply transmitting to him by word of mouth sacred and secret memories? The narrative of Jesus' birth seems to have been unknown to the earliest Christian Church, concentrated as that church was on its Founder's death and Resurrection. Who else but Luke would have listened? Who else in that day, and hour revered humanity enough to accept the story of a God born in a stable and to give that story to the world?

Let us read once again the first two chapters of Luke's Gospel. Than let us pause to consider where our Christmas comes from, picture by picture, chant by chant. The most beautiful book in the world, so Renan has described the Gospel of Luke. And in that book, for sheer unearthly loveliness, the opening chapters are the most beautiful of all. Only a painter could have conceived the strange stark beauty of the scene in which the tall angel delivers his message to a wondering awe-struck girl. In fact, some early statues of Luke represent him as an actual artist, carrying palette and brushes. Only a dramatist could have seen and made us see that doorway meeting of two rapt women, one young, one old, each bearing beneath her heart a little child. Only a man attuned to music like a harp could have given us those immortal chants uttered by Zechariah and Mary and Simeon. The first thing, then, that we know about Luke is that he was a genius. The second thing we know is that, from the first written word of his Gospel to the last, Luke must have dedicated all his endowment to the delineation of an invisible Master, always, from Bethlehem's manger to the supper table of Emmaus,, alive and shining before his eyes.

We possess little enough information about Luke, but it seems to be generally accepted that he was a young doctor of Antioch, and a member of the Christian community there before he met Paul and joined that intrepid leader on his second missionary journey as his personal physician. Except for those intervals when his superior trusted him to carry out certain missionary undertakings by himself, Luke seems to have remained at Paul's side, at hand during Paul's two years' imprisonment in colonial Caesarea, and always within call during the longer incarceration in imperial Rome. There in Rome the two must have said a last farewell before Paul's martyrdom. Paul's description of his friend has become part of the world's vocabulary: 'Luke, the beloved physician.'

But this compressed account of a great Christian doctor who was to become a still greater Christian historian needs to be set against the more expanded background of Luke's place and time if we are to have even the scantiest knowledge of the man who gave us Christmas. There is no period so obscure, so difficult to penetrate with accuracy,

as the first century of modern times, now labeled A. D. But today these hidden decades are being penetrated with more and more patient research. Present-day scholars are suggesting fresh hypotheses about circumstances and people too long represented as already conclusively examined. Even Jesus himself comes alive with new challenge when the English scholar of today, Professor Thomas Walter Manson of Manchester, lecturing at Yale this very spring of 1939, presents a carefully documented and most stimulating new conception. As for Luke of Antioch there is a vast fresh area of deeply human conjecture opened by another scholar whose monumental study of the earliest foundations of our faith, *THE FOUR GOSPELS*, stands on the shelves of every religious library. Canon Streeter, whose tragic airship death will be instantly recalled by many, holds that the historian Luke must have gone up and down the Palestinian countryside garnering from the humble people of field and village priceless jewels of teaching, parable, incident, preaching, that the Great Teacher scattered prodigally to the wind as he passed by. Barely twenty years later Luke followed him. Streeter maintains that only by such sure and reverent tracing of Jesus' footsteps could Luke have come by the wealth of biographical material that he alone of the four Evangelists has been able to retrieve from oblivion and preserve for our knowledge.

Streeter's argument flashes a great searchlight of illumination upon Luke's own soul. There must have been some strange and beautiful magnetism about the man Luke, or the lowly people of the harsh upland pastures of Judea and the sun-swept vineyards about Galilee would not have opened to him their most sacred memories of the eternal Wayfarer. If it be only guesswork to suggest that Luke actually went about gathering much material for his book from humble people who recalled Jesus, still it is guesswork based on the evidence of the type of material he gathered and the type of man he seems to have been. Certain great parables and great incidents which had deathless effect on all Christian idealism are found in Luke alone. What toilworn peasant on some solitary hillside poured into Luke's eager ears the story of the Prodigal Son? What stooping trudgerby on some burning highroad straightened before Luke's earnest inquiries and imparted to him the recollection of that thrilled long-ago moment when as a youth he had heard Jesus, steadfast on his last black journey, utter that scathing parable of rebuke to the taunting questioner who had asked, 'And who is my neighbor?' It must have been in some such way that Luke came by his immortal story of the Good Samaritan. What obscure witness of a horror twenty years past recalled and described to Luke the last friend and the humblest that Jesus made on earth, one forever remembered by every one of us, but recorded by Luke alone, the Penitent Thief? And where and how and when did Luke learn of a baby God cradled in a manger?

But one cannot press on into Luke's mind and heart without first sketching what must have gone to the making of that mind and heart years before Luke had so much as heard of the hero of his great biography. Now just how did the wide-flung, powerful, but curiously disillusioned pagan Empire of Rome first come to hear about the mysterious occurrences in one of its remotest provinces? The first news the pagan world received about the Man who was destined to change the very name of history from his day to ours was sudden and sharp and unbelievable. From a mysteriously radiant and intrepid little band of Hebrew fishermen, people began to hear about a dead Leader who had utterly transformed their lives by the new laws he had laid down for all living. This Leader had died a most shameful death as a crucified criminal. But no, he had not really died at all! In spite of careful burial and a tomb sealed with the official Roman insignia, he had come back! His humble friends had seen him! They asserted that he was with them at this very moment, alive! . . . as he could be with anyone, so they asserted, who desired him enough to obey his laws for living, a method and practice so fresh and surprising that throughout the Empire the new sect, everywhere spreading and finally upclimbing from the humble to the high, was coming to be called simply The Way.

Nobody at first took the trouble to write the story of Jesus of Nazareth, for the simple reason that he himself had said that he would come back. His first followers took that promise of his literally. Only slowly, as the years went by, did they realize that Jesus was speaking, not of his physical return, but of his abiding spiritual presence in his world. Then the Good News of Jesus the Christ, which had first been told by flaming preaching, began to be written down here and there, wherever the message had come to be known, in scattered fugitive documents, which slowly coalesced into four books finally accepted as authoritative by the small new congregations, often secret, now swiftly forming the habit of assemblage in the name of The Way. Thus humbly the Christian Church began, steadily shaping its liturgy, its chants, its prayers.

But the Christian Church was in existence before its Gospels, as we possess them today. Our Gospels are the account of those aspects of Christ's life, and those words of his message which had previously been tried and tested and proved to be vital by the usage of myriad little churches springing up all over the Empire, at first hidden away, for the most part, from the proud intellectual ruling classes. These classes at first regarded askance a new religious leader who had been legally executed on a charge of sedition against the brief but secure and comfortable international orderliness of that period.

But the first century was not yet half gone before the new faith

was attracting the attention of some among the educated and the high-born. Of these, young Doctor Luke of Antioch was one. Another was his Excellency Theophilus of Rome. To this Theophilus Luke dedicated his twin books, his Gospel and the Acts of the Apostles. Luke addressed a preface to Theophilus indicating the nature of his researches and the purposes of his book: 'Because many historians have undertaken a narrative of the mysterious events that form the basis of our faith, as these events have been transmitted to us by those who were actually present at them, I myself have now resolved to set down a record of the Christian message authenticated by all the investigation possible to me, in order that you and others like you may have a true and detailed presentation of matters you have hitherto ascertained by word of mouth.'

Thus there came into existence a book which to this day presents the supreme appeal of Christianity to all paganism past or present. The universality of the Christian faith is revealed by the fact that Luke's book was written by a Greek to a Roman about a Jew.

III

But what had gone into the making of Luke the man before he could become equipped to make his book? Luke had first been child and lad and man in Antioch before he had so much as heard of Jesus of Nazareth. Luke was perhaps a boy in his middle teens when in famous Jerusalem, two hundred miles distant, a certain mysterious malefactor was put to death. One cannot ascertain just how soon afterwards the news of this cruel death and the triumphant Resurrection from a felon's grave reached the receptive ears of the young Luke, but by the year 50 Luke seems to have become a well-known member of the Antioch group of Jesus' followers.

The Antioch of Luke's day was a large and prosperous city, an important transportation centre for the long caravan routes, as well as the repository of a Greek culture established by Alexander the Great two centuries before. Antioch was a seaport; the boy Luke would have been familiar with ships and sailors. Many foreigners walked the streets of this flourishing metropolis; the boy Luke might have picked up the native speech of the villagers as they pressed into town, some of them speaking Aramaic, the language of Palestine, the language of Jesus. Luke, well-to-do and educated with all the liberality of Greek custom, probably had first-hand knowledge of the Old Testament, long before translated into Greek and widely circulated among Greek-speaking Jews, of whom there were very many scattered throughout the first-century Roman Empire. The large Jewish colony in Antioch was broad-minded in its outlook, would have had happy friendships that

perhaps supplied Luke with his intimate understanding of Hebrew ways and customs. Luke's writing shows him to have had an eager and adventurous delight in travel. We can imagine him when a boy as taking tramps of investigation in the environs of Antioch. But both within and without the city he would have observed want and suffering to which he would never have been indifferent. Gifted, educated, well-born, and well-to-do, Luke was free to choose his own career. He looked at suffering, and he chose to be a doctor.

In Luke's after years he must often have recalled the peace and joyousness, the freedom and sanity, of his Antioch background, much as many of us today look back wistfully and gratefully to the world we knew before 1914. In Antioch, Luke in childhood and early maturity was privileged to form foundations of normal thinking and normal living. The Christian group to which he came to belong was dominated by the wise and kindly Barnabas, one of the first to trust and befriend Paul after Paul's strange sudden conversion from persecutor to missionary. Barnabas had even brought Paul to Antioch. Barnabas' warm welcome to all young Greeks was well known. In Antioch, Luke could also have known Silas and Mark. Early in his career as a Christian doctor he appears to have joined a relief expedition from the Antioch church to Jerusalem, carrying a cargo of wheat to that city stricken with famine. It may have been on this visit that Luke met people prominent among those earliest Jerusalem Christians—Peter, James, John; Mary, the mother of Mark, in whose upper room the Last Supper was celebrated; and probably that greater Mary, the mother of Jesus. Some dozen years later Luke again accompanied Paul to Jerusalem on a mission of kindness, taking a gift of money to the Temple treasury. On one of Luke's visits to Jerusalem, many people think he must have known Mary the mother of Jesus, and from her received directly some of the most intimate details of his story of Christmas.

The second visit to the sacred city was from the first ill-omened. Paul had become most unpopular with the Jerusalem Christians because of his friendliness with the Gentiles. James, the brother of Jesus, who was at this time Bishop of Jerusalem, advised Paul to go slowly, to give proof of his fidelity, to placate his enemies. However, almost at once the dreaded circumstances occurred, and Paul was mobbed within the Temple precincts, to be rescued by the Roman guard and sent for safety, with an accompanying battalion of soldiers, to the colonial governor's seat at Caesarea and the fortress prison there. Paul was to remain in Caesarea for two long years, from 56 to 58. During all this time Luke was not only in constant attendance upon the prisoner, but ceaselessly working for his release. Vainly. At the end of two years

Paul made his famous direct appeal to the Emperor, and was sent to Rome, never to be freed except by death.

For Luke and for us the two years at Caesarea were to have priceless significance, for it is most probable that it was during this sojourn there, when Luke could move about freely even though in constant attendance upon a famous prisoner, that the third Evangelist gained his full knowledge of the birth story of Jesus.

If we let conjecture play a searchlight back on the middle years of the first century we may perhaps presume humbly to guess where and how and from whom Luke came to his knowledge of the first Christmas. As one of the earliest of the great research scholars of history, Luke would have followed a procedure then rare, but now long taken for granted. Luke we know made certain visits to Jerusalem, and he may well have made more such visits than we know. It seems most probable that in Jerusalem he would have sought out Mary, the mother of Jesus. Luke's own book of Acts explicitly states that Mary was in one of the early church communities in the holy city. If we try, we can surmise Mary's own accents as an undertone to Luke's Christmas chronicle.

At Jerusalem, Luke was within easy distance of the village of Bethlehem. From much internal evidence we know that he respected humble people, and listened to their reminiscences. It is not too far-fetched, then, to fancy his listening to some aging shepherd who recalled the angel hymn of his boyhood. In some such manner of direct first-hand research Luke may have supplemented an early Aramaic document describing the miracle of Jesus' coming into the world. All scholars seem to agree that Luke actually had in his hand some such ancient scroll, the existence of which they maintain is supported by the arresting differences between the nativity stories and the rest of Luke's Gospel. Chapter III opens to a fresh beginning; there is an abrupt break in continuity. There are also notable differences in style. There is a studied effort to use simple archaic Greek, as if the translator, who was also profoundly an artist in words, were trying to put himself and his reader back into the simple terms and manner of thought of a previous generation, hidden away in the hill country of Judea.

In Caesarea, Luke would have had priceless leisure both to collect his material and to make some preliminary arrangement of it. In Caesarea, too, he would have had invaluable association with Philip, and with Philip's four gifted daughters, 'prophetesses'—that is to say, accepted teachers and interpreters of the new faith. Undoubtedly Philip's daughters would have known Mary in Jerusalem before they had come to settle in Caesarea. One cannot calculate what wealth of memories they might there have transmitted to Luke

But the man Luke, the man who gave us Christmas, what deeper guesses dare we make about him, about his own soul and about his patient perfection of that soul until he was equipped to become the perpetual proclaimer of glad tidings to men? Scholarship and Biblical research afford us only a rough scaffold on which to build our conjecture, a scaffold in itself frankly conjectural. In addition to the scant life history here given, it is supposed that after Paul's death, which may have occurred in 64 as an earliest date, in 68 as a latest one, Luke eventually returned to Palestine, presumably to revise and complete his projected manuscript. At this time the long-smouldering Jewish revolt against Rome flamed to madness, and was tragically punished. The age-old citadel of the Hebrew religion was razed; of the Temple not one stone remained upon another. Luke's Gospel is now dated about 80 A. D. Luke is supposed to have died in the province of Bithynia in the first nineties.

Indeed, all this is a fragmentary basis of fact on which to build suppositions that dares to penetrate the personality of the man who gave us Christmas! But he has left the world a book which reveals himself as well as his Master. Research supplies us with certain probable facts, and we may employ human insight and sympathy in interpreting them. The bare facts of Luke's life point to certain conclusions about his character. Even the most cursory examination of Luke's Gospel and the most superficial study of his life suggests at once his singular fitness for giving the world its Christmas.

It was the 'beloved physician' who could describe motherhood in all the holiness of our Christmas narratives. It was one who had given all his being to the service of others, and who was never to hold a child of his own in his arms, who could set down the raptured words, 'My soul doth magnify the Lord.' It was one whose life was consecrated to the relief of suffering who could describe with such exaltation Jesus's miracles of healing. Long before he had ever heard of the mysterious man executed in a distant city, Luke, a joyous-hearted young Greek, must have chosen a career of kindliness. He had himself gone about doing good before he was equipped to write of all the wealth of kindly deeds and sympathetic words that he records in his life of Jesus. Of all four Evangelists, it is Luke who best reveals Jesus the man, friend always of the poor and the downtrodden, comforting even the despairing thief crucified beside him, as Luke alone tells us. It is a joyous human Jesus that Luke presents, probably because he himself had learned high joy in his close contact with an unseen Master. In spite of all its tragedy, Luke's Gospel gives the reader a sense of unconquerable gladness, gladness like that of the two disciples on the walk to Emmaus when their Master returned to share a meal with them,

an incident that Luke has saved from oblivion. Truly Luke was mysteriously fitted to transmit to us forever the joyousness of Christmas.

But it could never have been a carefree Luke who wrote down these sweet strange Christmas stories. It must have been a Luke who had drunk to the dregs the cup of despair, who had beheld evil triumph in holy places, and who had seen the dream Jesus died for apparently blotted out in blood. It was after Paul's martyrdom—after, and not before—that Luke's Gospel was finished and given to the world. It was after, not before, the destruction of Jerusalem in 70 A. D. that Luke, the doctor-scholar, ended his consecrated research into the life of his Hero, and made it public. With all the world Luke had witnessed the downfall of the old stronghold of Judaism, and the hounding of Jerusalem rebels from one precarious hiding to another. He never completed the Acts of the Apostles to include Paul's martyrdom. Was it that the 'beloved physician' was too heartbroken to add the final death-dealing chapters about his dearest friend? If Luke was perhaps thirty-five, already proved a successful doctor and a trusted teacher of the new faith when he joined Paul about 50 A. D., then, when he was reverently bringing his book to a close in the seventies of the first century, he must have been aging toward his own seventies. In spirit he may have shared Simeon's delight in the vision of the newborn babe of hope. We know that the infancy narratives do not seem to have been generally known to the early church. It is Luke the doctor-evangelist who has made them a part of our Christian faith.

But what had these sacred stories of a holy little child meant to Luke himself in his darkening world? Persecution was rife. For all we know, Luke may have written in the very shadow of his own martyrdom; some ancient authorities say that he was martyred. From the end of Palestine the armies of Rome had gone raging and avenging. No one could count the fallen dead that Luke's pen might have recorded but did not. Instead, Luke, an old unbroken man, sent forth from the stricken world of his day to our stricken world of today the deathless hope of an angel hymn, and the deathless promise of a newborn child.

THE FAITH THAT WAS BORN AT CHRISTMAS

By The Reverend Gordon M. Torgerson, minister
Emmanuel Baptist Church, Ridgewood, New Jersey

No people ever lived longer with hopes and dreams than did the Jews. Always it seemed they had only hopes and dreams. For seven hundred years they had heard the words about a coming Messiah. Rabbis always said, "and the government shall be upon His shoulder . . . and of the increase of His government there shall be no end. And His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

For seven hundred wearying years they repeated those words of Isaiah to themselves. But dream it was alone. The hope was never satisfied, yet it never died. It was the one bright hope in a world of fear.

Occasionally it was whispered that the Messiah had come, and the people would throng the ancient cities of the East. Always they were slain or terrorized.

There was a glimmering of this hope; but ever present was the dread of the world, a dread of such people as King Herod. He it was who slew his wife, Marianne, killed his uncle, slaughtered his two sons on suspicion of their usurping his throne—And whispering to one another men would say, "It is better to be Herod's swine than his sons."

On a still, clear Judean night rumor had it the Savior was born. Couriers of the king bore the message to the palace, and again plans were drawn for a reign of terror. But in the darkness of that night and in the darkness of human affairs, Jesus was born, with the confirming words: "Fear not, for behold, I bring you good tidings of great joy, which shall be to all people." And in the hush of the evening a heavenly choir exaltingly sang "Glory to God in the highest and on earth, peace good will toward men."

While temple police hurried about to post notices for the Roman legions—to alert—and while Herod snarled his orders—in quiet simplicity, bedded in straw, was the child wrapped in swaddling clothes. Soon to that lowly manger were to come the shepherds from the hills and the wise men from the ancient East, bearing their costly gifts as they bowed before one come from God.

When shepherds and wise men had left and the chill of the evening bade them all find rest, Joseph slept and dreamed. He was warned of God that they should take the child and flee from Herod and go to Egypt. And so in stealth the majestic setting changes, and two fugitives bearing a tiny baby escape through desert wastes to the southland.

And when Herod saw that he was mocked of the wise men, he was exceedingly wroth and sent forth and slew all the children that were in Bethlehem and all the coasts thereof, all the children from two years old and under. And only when Herod was dead could Mary and Joseph and the little child dare to return to Nazareth.

That starlit night the procession of shepherds and wise men had been a glorious interlude in the terrors of men. It was an evening of peace in an era of evil. And then, it all began again. Only a few years later the sinuous whirling dancer was to claim for her evening's pay the head of John the Baptist. Not long after that, outside Jerusalem on the hill that looked like a skull, Calvary, they drained the life of Christ. In rapid succession, Peter was slain, Paul was killed, early Christian congregations tortured or massacred; and before the first century was out, in 97 A. D. an insensitive Roman general demolished all Jerusalem. That was like a final curtain on an episode of beauty in a tragic drama called life.

Standing in the distance of the years, men could ask, "What now of the words, 'Fear not, for behold, I bring you good tidings of great joy'? Wasn't it all just a beautiful sentiment—delightful delusion—a moment of poetry in the harrowing prose of life?" So many believe that, —fantasy, not fact.

This past week four young people walked down Ridgewood Avenue and saw our church bulletin board bearing the words, "Tuesday, eight p. m.—What Do We Say About the Miracles?" They came to the service. Not one was a Christian. They were not bitter or vengeful—they just did not believe. They were fine young people, healthy questioners; but when it came to Jesus, they wondered if it wasn't just a dazzling account, a beautiful story, and that was all. Why, they asked, believe in the miraculous birth of Christ and narrowly ignore similar stories about the birth of Plato, Zoroaster, Isis, or the rest?

There had been no narrow exclusion of any other life. If all there was in the Christmas story was the birth of a baby, a beautiful story, with wonderment settling on the hills of Judea, it would end there, just as the cult of Isis, Zoroaster, and others, have died—only the most fabulous readers have ever heard of them.

The faith of Christmas is not simply a babe wrapped in swaddling clothes. The truth of Christmas is that a faith was born, and that faith, in that life, was more miraculous than men have ever known. Jesus does not live because of his birth—we remember his birth because of the way he lived.

Those shepherds and wise men bowed only to a babe in a manger. But all we have gone through in two thousand years under the control

of perverted satanic human nature in the form of the Caesars, the Napoleons, the Kaisers, the Hitlers—makes us bow to that life and that faith with an adoration that is more profound than those wise men could ever have dreamed.

Confronted by the Christmas story and the faith it brought to birth we stand speechless till the halting words come:

"I know not how the Bethlehem's babe
Could in the Godhead be;
I only know that manger child
Has brought God's life to me.

I know not how the Calvary's cross
A world from sin could free;
I only know its matchless love
Has brought God's love to me."

The unending miracle of it! To think of the lowly birth, the life by the majority despised in its service, killed—and yet it continued to grow. Thirty-five years after a Calvary a Roman historian wrote in astonishment and indignation, because the Christian movement had gone so long unstopped: "This persistent superstition, though checked for the time being, broke out afresh, and not only in Judea, where the mischief started, but also at Rome, where all manner of horrible and loathsome things pour in and become fashionable."

Born in a back street stable, living as a simple peasant a life distinguished only by love and humility, that Jesus' influence went on is simply incredible. There is no way to explain it except to say that Jesus dwelt among men as the human life of God. No matter what occurs, the Christlike spirit—the faith of Christmas—must always triumph. As one of our presidents said after an idealistic piece of legislation was lost, "The best things of life are crucified and put in a tomb, but they always have their third day."

Wise men still worship, for they know there was more than the birth of a child—there is the birth of a faith, the faith that prompts men to say that the heart of man is able to receive the indwelling Christ. "Let this mind be in you, which was also in Christ Jesus . . . If any man be in Christ, he is a new creature."

"Though Christ in a thousand times
In Bethlehem be born,
If he's not born in thee,
Thy soul is still forlorn."

What was this faith that was born at Christmas? He who came on Christmas Day taught that the ideal can be lived. Not only can, but must. **That faith** is absolutely essential to victorious life. It does no good

to have an ideal that is always out of reach—but man is victorious when those ideals are clothed in the flesh and blood of reality.

Much of the Christmas story has been said before. But Jesus lived it. He converted principle into example, and he showed that when that is done something happens. On that Christmas Day was born a practical religion. The great Christian philosopher of the last century, Emmanuel Kant, was talking about Jesus and the fact that he lived what he talked about. Said Kant, "To establish the ideal society of rational beings we have only to act as though we already belonged to that society, there to apply the perfect law to the imperfect state. Only thus did we cease to be beasts and begin to be gods."

The trouble with most faith is that it is cautious and calculating, and practical idealism is not the vogue. But there was born at Christmas the ideal that can be lived.

There was nothing new about ideals. It was new that the ideal was the only real way life could be lived. The faith was born that first Christmas day. There was also born a belief in mankind. The word Incarnation means the coming of God in human life. Jesus was God Incarnate. And we must remember that God appearing in human life is an exaltation of humanity. The human body can never again be seen in the same light when once you see that it is to be used to house the spirit of God. That faith said every little child was significant in the kingdom. It said life was so dear to the heart of God that Jesus would lay down his life for men. John so caught the spirit of Christmas that jubilantly he cried, "Now are we the sons of God." Sons of God!

The great preacher Cornelius Woelfkin told of a family in his church whose boy was going away to college. The day the lad was to leave, they had their family prayer at the noon table, and the father committed the ways of that boy to God. Later they went to the train at Grand Central; as they were bidding farewell, the mother and father did not enumerate all the things that should be done or not done—the father just quietly and simply said, "Never forget whose son you are."

That is the faith that was born at Christmas. Sons of God—sons of God are we all.

"I know not how the Bethlehem's babe
Could 'in the Godhead be;
I only know the manger child
Has brought God's life to me."
I know not how the Calvary's cross
A world from sin could free;
I only know its matchless love
Has brought God's love to me".

CHRISTMAS STORIES

Wars are at best, if there ever could be any good points, are the most tragic invention of our civilization. Twice in the lives of most of us we have had to see the youth of our nation offer themselves for the safeguarding of our way of life. Many of them came up through the fruitful years of the new impetus on youth activities in our churches. They had been taught that wars never settle anything and that the Christ way of love was the only plausible and lasting way for men to live abundantly and in charity with each other. Richard Dwenger, called "Dick" by his friends, was a product of this age. Filled with the ambitions which only youth can have, seeking his place in life, he turned to a career of writing. And then the war came. Along with the millions of other American youth and yet hating war, he decided that defending his country was the only way to strike back at the forces he hated, greed, fear, prejudice, privation and want.

Richard Dwenger was aboard a United States Destroyer when it was sunk somewhere in the Mediterranean October 10, 1943.

THERE WAS NO ROOM, THREE GIFTS and A CHRISTMAS STORY written by "Dick" for his mother, Mrs. H. B. Swenger bring to our minds this Christmas our need to carry out the real ideals for which he lived and died.

THERE WAS NO ROOM

It was late in the afternoon on the hills outside Bethlehem. The sun had been hot and hazy all day, the air limp, the olive-green trees dusty and listless. But now a soft gentle breeze moved up from Galilee, trembling the thick dusty leaves, and the shepherds on the hillside rose and stretched and gazed absently at their flocks nearby, and past them to the town in the distance below.

A young couple, weary from the heat of the day, moved slowly along the lane of dust and white bleached stone which wandered down the fold of the hill to the town of Bethlehem beyond. The woman was quietly seated on the methodical donkey and her husband as quietly walked ahead, leading the animal.

On seeing the shepherds the husband stopped, murmured a moment with the woman, his wife, and then called to the men.

"That is Bethlehem ahead, is it not?"

"It is", one of them replied.

The man beside his wife hesitated, and then continued.

"Know you an inn where we might stay the night? We're simple people and have little money".

The shepherds shifted in their positions, each reluctant to volunteer a suggestion for fear his companions would dispute his choice. Finally one muttered, looking elsewhere,

"You could go to the Golden Crown I suppose."

"Not any longer you can't" another objected dryly.

"It's as good as any these days. All are full".

Another spoke, "That man no longer caters to simple people. His eyes are on 'bigger' things."

The others grunted, disliking the inn-keeper. The young husband spoke again:

"The Golden Crown you say? We have come to register for the census".

"So has all Judea."

"Yes; go there. You might as well."

"Thank you," the husband said.

And the man and his wife, with their donkey, moved on, slowly. The shepherds moodily watched them.

"She's pregnant," one said

There was a pause.

"The Golden Crown would be no place to have a child," another remarked. The men grunted; then left to seek their flocks.

The inn-keeper of the Golden Crown was named Iscah, and he was heavy-set and flabby, with a dull, resentful, self-pitying face. He stood in the doorway beneath his tavern sign, his apron on, his arms folded, and stared resentfully as a rich caravan plodded past his inn, with the bare-footed children running alongside, shouting, and the heavy dust hanging in the hot air, to settle again, like long spray against rocks, in wait for the next arrival.

"They would not stop here; no, not here," he said testily to an old man, his crony, hunched on a bench in front of the inn, feeling the late sun. "They must go elsewhere; not here."

"Wait, Iscah," the old man replied, "There will be enough for all." Iscah continued to glower at the caravan. "I will have nothing to do with the common people though," he said. "Not if no one stops here. My wife's cousin, Pontias Pilate, who will soon be established in Jerusalem, time and again he says 'tell your husband not to bother with anyone unimportant. Wash your hands of them', he says. 'A man must build up a rich trade to make good . . .'"

The old man on the bench nodded.

"Wash your hands of them he says," Iscah repeated approvingly. And then musing—"Perhaps Pilate will stay here some day. Then they'll have something to talk about in this town; eh, old one?"

The old man nodded, smiling. "Wait Iscah. Your time will come. You know what you're doing."

Iscah vacantly picked his teeth.

The young tired couple, with their methodical little donkey, moved up the street toward the inn.

"I suppose they think they're going to stay here," Iscah growled.

The old man chuckled.

The couple stopped, and the husband modestly approached Iscah.

"Yes?", Iscah said, resentfully.

"We would stay the night please.

Iscah shook his head shortly. "I'm full. No room."

The man hesitated, "You have no room?"

"No room, I said. No room. Don't worry my man, you rustics all pick up our speech soon enough."

The old man on the bench chuckled.

The husband, tired and quiet, turned to his wife. She smiled at him gently.

Iscah moved impatiently. "What do you want me to do: write it out for you? Go along now. There are other places."

The woman murmured, smiling, "We've come a long way today . . ."

"So you can go still further. The sun's not set. I have no room." Iscah looked stolidly over their heads at the streets behind them.

Once more the husband hesitated. "Perhaps your stable . . .?" he said gently.

"What about my stable?"

"Only that my wife expects a child almost hourly. She is very tired from our journey. If we could but stay the night . . ."

Iscah wiped his hot face exasperated. "What must I do to make it plain to you people, ah? What do I have to do?"

At that moment his son, Elam, appeared from behind him and went to the young husband.

"There is room in the stable," he murmured.

"I did not say so . . ." Iscah objected.

"Come with me," the youth said, smiling shyly at the woman.

"You'll pay the regular rate, mind you!" Iscah shouted. "And be careful of your lamps! And it's for one night. One night only! You hear?"

The husband nodded meekly, murmuring thanks, and then he and his wife, he leading the donkey, followed the son Elam around the house.

Iscah spat into the dust, irritable. "And that's to whom I should leave my inn, the Golden Crown. A pretty place it will be when he manages it. A pretty place indeed."

The old man nodded. Iscah again muttered 'a pretty place' and then lapsed into a dull resentful silence, staring in front of him.

A star fixed, gleaming perfection shone in the powder-blue sky as it hovered over Bethlehem, above the inn, the Golden Crown.

Iscah glowered at the dust in the street. "It gets worse each year, this dust," he said and the old man nodded in agreement.

But as the cool of the evening came in on the breeze from Galilee and the shadows lengthened from the trees and softened the hillside, the shepherds noticed the star and exclaimed pointing.

And later that evening three men from the East hurried along the same road on camels that the young couple had earlier trod with their donkey. And by now Elam had brought lamps and blankets and a jug of water and bread and meat to the stable, smuggling them all from his father's inn, and the young woman lay on a cot of straw, her hands clenched white as she gave birth to her child. The cows stared vacantly, slowly munching, while this tired young wife gazed at two musty, ancient beams of wood which formed a cross in the roof above her head. And once when Joseph was engaged elsewhere, Elam poured her a cup of cool water and as he held it to her lips, she smiled at him and barely nodded, her eyes grateful.

The three men from the East hurried into the inn, the Golden Crown, and asked in low excited tones if a woman were there in labour. Iscah protested this fantastic question but eagerly proffered the best rooms in the inn, as the men wore jewels on thier fingers. The men seemed not to listen to him.

"Think man, think" one said. "A woman . . . undoubtedly with her husband . . ."

"Oh! Oh yes! In the stable, in back," and then he repeated his offer of hospitality for themselves.

The men looked at one another and slowly shook their heads; then hurried to the stable.

Elam bowed out humbly and watched through a window as the men knelt beside the pallet of straw and placed their gifts of gold, frankincense and myrrh at the foot of this bed on which a tired young woman lay. The woman smiled at the men, not speaking, while her husband kept humbly in the background, embarrassed at his own feeling of unworthiness.

At last the men from the East left, silently, reverently, their faces grave and troubled, as though weighed with the realization of years to come.

And then the young woman turned to her husband and spoke for the first time that evening. "Joseph", he knelt beside her and pressed her hands to his face. "Mary" . . . he whispered. His wife gazed at his bent head and smiled. "We shall call him Jesus . . ." she said, and Joseph, her husband nodded, his head still bent, his lips touching her fingers. Mary, his wife, again turned her eyes to the rough wooden cross of beams above her head. She was silent a long while, then once again murmured "Jesus."

A CHRISTMAS STORY

Each year before Christmas the women decorated the church. Nobody ever wanted the job—there were so many other things to do: there were last-minute presents yet to buy; there was the house to put in order for the arrival of all the relatives on Christmas Day; a new stand for the Christmas tree was needed—and a very poor tree it was this year, skimpy, and it cost far too much; and most of the balls were broken from last year, and an incredible number of people had sent cards who hadn't been on the list at all, and there was the food to think about and that box of salted nuts that Harold must be reminded to bring out from New York and . . . well Christmas was really too tiring, that's all, and nobody wanted the bother of being responsible for decorating the church.

But at last, toward the end of a cold, deep-blue winter afternoon, it was done. Some thought those candles on the platform would look papist, but it was done now and there was the train to meet and the supper toget and the fear that Macy's had come and nobody'd been home.

The aisles of the church, and especially around the pulpit, were strewn with leaves and berries from the wreaths, but Adam the janitor could be counted on to clean it up. He was old now, Adam was, almost too old, but really indispensable. Nothing was too much trouble for him, be it moving chairs or tables or fixing lights or hurrying around the corner for two dozen more rolls when they found they were running short. He was persistently cheerful always—especially around Christmas and Easter, when the church looked the best and the most people came. Eccentric, perhaps; he talked to himself, but then he was old—and he could play the organ too, only he'd been forbidden to do that ever since the time it had broken while he was playing it. They were first going to discharge him, but he was really indispensable and he promised not to ever touch it again and he hadn't meant to do it and it probably wasn't his fault anyway, and he was pitifully contrite about it all and he was an old man, so . . . it was funny he could play the organ. No one seemed to know where he'd ever learned it, but . . . anyway, it was time to meet the train, unless the car was frozen. The battery should have been re-charged weeks ago. The women left.

The young minister heard them go and quit his study to walk slowly into the church. It was almost dark, although the stained, symbolic windows were softly illuminated by the icy pallor of winter sunset. It was very still. He stood in front of the pulpit, musing and troubled, then slowly walked up the centre aisle to sit in the last pew and stare at the shrouded, soft temple before him.

Temple? He wondered. He had taken this church two years before with the highest Christian determination. He wondered. There were

overflowing throngs on Christmas and the New Year's and Easter and Thanksgiving; chairs in the back and along the side aisles. He wondered . . . He wondered what he would say to them on Christmas morning. He knew what they expected him to say, knew what conventionally he should say and what every other minister in town would say. The sublime birth of Jesus Christ, The Son of God. He Who had come into the world to redeem mankind; the glory of His advent and the beginning of the Christian religion which in two thousand years has spread to every corner of the globe, binding man to man with its transcendent fellowship of meaning. The historic and immortal and inevitable beauty and significance of His birth.

But the minister was troubled. Constantly, despite himself, such parts of the Bible as the Sermon on the Mount pressed against his mind.

"Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? . . . "

"Ye are the light of the world. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven . . . "

"Lay not up for yourself treasures upon earth . . . "

"Ye cannot serve God and Mammon . . . "

"Therefore I say unto you, 'Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on'. Is not the life more than meat, and the body than raiment?' Why take thought of raiment?"

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you . . . "

"By their fruits ye shall know them . . . "

The minister sighed, wearily, heavily; discouraged. He knew he could not tell them that after they left this church, while they ate, heartily and merrily, they should rather remember that Christmas for countless others is just another day of insufficient food and insufficient clothes and the sickening immediacy of next month's rent; that a Christmas basket does nothing to remedy that; that there is but one answer to the vitally fundamental question, "Am I my brother's keeper?", that Christ ate and preferred to eat with publicans and sinners; nor could he ask them in the midst of what stratum of people would Christ eat His Christmas dinner were He alive today . . . The minister was a young minister and he needed his job. He sighed, wearily and heavily, and stared at his church before him.

Adam the janitor slowly moved into the church and stood still before the pulpit. He wondered about Adam. He could play the organ.

Curious. Perhaps Adam had wanted to be a great organist and never had the chance to study. "Many a desert flower is born to blush unseen . . ." Why should there be a desert, ever? Perhaps if Adam had had a chance to study he would have been a great organist. Curious thought.

But now Adam was glancing about the church, timidly, fearfully, working his hands, distraught. The minister sat slumped in the back pew and remained unseen. What was the matter with the man? Should he go to him. He was about to arise and call his name when Adam, suddenly talking to himself and shaking his head, started hurriedly up the steps to the organ. The minister checked himself and watched. Was he going to play the organ? He'd been forbidden. Adam almost feverishly manipulated the stops, talking to himself and shaking his head, and then started to play. He played softly one Christmas hymn after another. "Silent Night, Holy Night . . ." "O Little Town of Bethlehem . . ." Adam was quiet now and faintly smiling. He occasionally nodded to himself as he played. The last streaks of sunset from a window behind caught his head and gave him a strange gentle appearance.

The minister sat there and knew his eyes were filled with tears. He knew also that had he been asked to speak at that moment he could not have done so.

And suddenly he knew his Christmas sermon in all its simplicity; knew it was the one sermon he could or should give. He would stand very quietly and then start to speak in low, murmured tones the story of Jesus' birth.

"And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night . . ."

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger . . ."

"There was no room for them in the inn . . ."

"There came wise men from the east . . . and when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him; and when they had opened their treasures, they prescribed unto him gifts: gold, and frankincense, and myrrh . . ."

"Thou art my beloved Son, in whom I am well pleased . . ."

And then he would wait and say in simple tones to his congregation:

"Let us hesitate long before we call Christmas the joyous season . . ."

Let us not forget that but a few years later Jesus Christ was crucified on the Cross in the flesh.

Let us ask ourselves at this moment with extreme inner honesty: Do we try with our uttermost to prevent, and have we prevented, the crucifixion of Christ in the Spirit?

Amen . . ."

THREE GIFTS

The apartment was small and shabby and what's more they had three children. There was enough furniture, allright, but it was pretty cheap; the kind you get in a clearance sale on Third Avenue. He remembered the day he had gone down and bought it; a Saturday aftrnoon it was, and they figured up they had just enough money for it, and then the man told them they didn't including the sales tax, of course, and they'd have to pay for the cartage and they hadn't figured on that but they said, casual-like; they guess that would be allright, but oh if he had only known. They got it in the end, though. You always get things like that in the end, whether you can afford to pay for them or not. You don't see how you can but you do and that's that. You gotta have something in this life. That radio there; that had cost too much and hadn't stood up, either; neither had the furniture, for that matter, but it was too late now. You get what you pay for.

He didn't mind usually. There was just so much could be done on a taxi driver's salary and no more. Jane knew that when she married him; and she'd certainly done miracles. There were curtains, and the prints of pictures, and even branches of bayberries around; and three kids. Nor did they mind the three kids. No sir; they had no regrets about having them; not for a minute. There wasn't a penny for extras and it was a nip and tuck all the time, but those kids could never say that they hadn't eaten; that there hadn't been a place for them to sleep in; that they hadn't clothes to wear. Not the best, maybe, but they hadn't been without, either; never; and that's a lot.

The thought consoled him, usually; that had seemed enough, usually; but not tonight because it was Christmas eve and all they had was one measly present for the kids, one each, and a little skinny two foot tree perched on the living room table. There just wasn't any more money, that's all. It's all right to talk about a Christmas fund, but when you haven't got it to put away what are you going to do. The kids didn't seem to mind—they hung a few icicles of silver paper on the scrawny stub of a tree and then started to fish out from something that looked like an over sized egg box a couple of red decoration balls they had bought at

Woolworth's, but Jim, their pop said "Ah, cut it out. It looks bad enough as it is."

The children stopped abashed. "Jim, what's the matter with you?" his wife said. "It does, that's all. They're meant for a big tree; not that cheap little thing there." His older boy Danny said "This is a good tree, Pop. What do we care?"

Jane took her husband by the arm and led him toward the kitchen. "Come in here," she said firmly. The children were hesitant in their movements for a moment and then chattered away again. "Now," Jane said, her back to the kitchen door, "What's the matter with you, anyway?" Her husband's hand cuffed irritably at the edge of the kitchen table, "Ah, it's nothing only—what's the use of pretending to celebrate Christmas when you can't? All you're doing is kidding yourself" His wife said gently "They're enjoying themselves, Jim . . ." "Nah, they're not. They're good sports, that's all. They're pretending they don't care; but did you ever see a kid that didn't?" "It's not your fault, I know, but it gets me sore, that's all. Look at this guy Max up the street. He's crooked. That's all he is; but wait 'til you see the presents his kids will get. Bicycles, mechano sets, trains—our kids will probably be ashamed to leave the house."

Jane was angry for his sake. "Well they won't have to be ashamed of how their father got the money." "So what?" There was a weary, utterly discouraged note in Jim's voice. "They get the presents, don't they?" And so it went.

Jane finally persuaded him to return to the living room, and the first thing that was said was from Jill, the youngest of the family, the girl, who wanted to know what happened now.

Her father's voice was ironic and bitterly edged. "That's all there is, my friend", he said. "There ain't no more."

But Jill pursued. "Well, Santa Claus will be here later on, won't he?" The two older children were silent. They wouldn't have told Jill that there was no Santa Claus for anything, but they also knew that there were no more presents and that the remark hurt their parents.

Jim's wife said softly, "Sometimes Santa Claus don't get down this far. It's a pretty long way, and—we're way over by the river here and—there's a lot of people in New York . . ."

Jill looked at her mother. "Oh", she said soberly.

"What's the matter", her father cried, "don't you like what you got here? There's a present for everyone! One, two, three! Look at them all! Merry Christmas!"

Jill nodded to her father, her eyes were very large. Her father suddenly picked up his coat and cap and left the apartment without saying a word. They all listened as he started the motor of his taxi parked out in front and drove away in a long sullen pull. Nobody spoke. Then Jane, their mother, said "You'd better go to bed now. We'll see you in the morning." Quietly they left for their room in the back, but their mother picked Jill up in her arms and carried her.

Jim got a fare on Park Avenue. The man gave him an address on Gramercy Square. His arms were loaded with gaily wrapped packages; stickers that said Merry Christmas. The man wished Jim a Merry Christmas as he left and give him a nickle tip. Jim parked his cab and slouched dully behind the wheel. In the middle of Gramercy Park a giant tree had been draped with lights of a golden color that gave the appearance of myriad candles. There were lighted electric candles in the windows of the apartments all around. Jim thought of his own apartment and shifted his position resentfully. People passed by frequently with bundles under their arms. There passed a group of carolers across the way. Jim switched on the radio of his car to drown them out. The program was one of Christmas music sung by a huge chorus. He turned the radio off.

An elderly man of mendicant look, a bum, tapped on the window of Jim's cab and motioned to the back seat. Jim hesitated a second and then nodded. The man got in. It was cold outside, but the heater helped to warm the car.

"Merry Christmas" the man said.

That's what they tell me" Jim replied.

"But it's a Merry Christmas" the man went on. "Christmases are always merry. They have to be. That's why they're Christmas."

And then the old man started to talk. He told Jim a lot of things: how it always made him laugh to see people worrying about Christmas bills; whether they had enough presents or not and whether they were expensive enough; how he laughed at the way people shoved each other about in the big stores like Macy's; how easy it was to smother the essential spirit of Christmas under a debris of wrapping paper; how clean and simple and reverent and jolly it was in his own village in Canada when he was a boy, how they all went to church and prayed and thought of God and his Son and then, after, laughed and whacked each other on the back and wished each other a Merry Christmas and sat around roaring fires and walked through the crisp, glass-cold night and listened to the silence of the woods and wondered at the stars. He told Jim a lot. Jim took him home with him.

"Here's your Santa Claus" he called out as he entered the apartment.

His wife looked at the old man with misgiving, but Jim went on—"You'd better get the children out of bed. He's going to tell them some stories; tell them about Christmas."

The old man laughed and said he hadn't played Santa Claus in a long while but that he'd do his best, and then he went on to admire the tree and the apartment and laughed over the children and they loved him on sight and laughed with him.

At last he got them quieted down and they sat around him on the floor and he told them the story of the birth of Jesus; but they'd never never heard it that way before. He unfolded all the drama of the tale:—the shepherds on the hillside watching their flocks by night, with night closed in all around them and the stars overhead, shooting stars, and the lights of Bethlehem flickering in the distance below. And the wise men, the mystic wise men, who had studied the heavens, the swing of the stars and had suddenly felt tremors running thru them at what they saw, what they divined, that something wonderful, something unprecedented, something extraordinary was soon to happen; and how they conferred and decided to follow this star, this strange jewel, convinced that beneath it lay the most wonderful miracle of the ages; and how they packed and were laughed at by others and how they went on doggedly through sand and snow and wilderness and hostile country until they came to a stable, a mere stable behind an inn at Bethlehem. The noises of the inn; its crowds, its light, its warmth; their fatigue; and their questionings as to who was within, what fabulous guest—and then how they went at length to the rude stable, doubting, dubiously; this stable, a stable with straw and cattle and a young quiet couple—and a Babe lying in the manger . . .

And then he told them more: of their gifts to this child, this immortal child; the meaning, the symbolism pertaining to gifts at Christmas; the gifts of the wise men; but three gifts; three . . .

Jim looked at his wife and smiled shyly. She took his hand.

He murmured "Merry Christmas."

She kissed him, and smiled, and then said, "Merry Christmas."

"A CASE AGAINST OUR SOCIAL INERTIA"**By Rev. B. T. Medford****Pastor Oak Street Church, Petersburg, Va.**

"There is nothing permanent in life but change" said an ancient philosopher, many years ago. Although he was refuted many times by his contemporaries, and has been many times since, life has taught us to admit his statement as a fact and a reality. We live in the midst of change and because of change. A static society and world would soon experience moral and physical decay. It is the challenge and influence of the new and the untried, and the mental and spiritual gymnastics accompanying such, which gives life its zest and its flavor.

As reluctant as we are to admit it, we must know by our observations that man is the victim of inertia in more ways than the physical. We tend to come to rest morally, socially and spiritually and remain so; and we strenuously object to any force or power which makes inroads upon our peace and our complacency, no matter how beneficent a change may prove to be. This very fact is the source of our divisions, confusions and our perplexities today. Each age thinks of itself as an end, and that its duty is that of a protector of the sworn and admitted virtues of the best minds of yesteryear. The succeeding ages have recognized an "unwritten covenant" to see that these virtues are not outraged, and certainly not displaced or enlarged upon by any new moral or social concept of tomorrow, whether it presents an enlightened view on human behavior or not.

In this vein of thought, we can, at least partially understand and explain the attitude of the south in not granting the right of franchise and other civil rights to all citizens alike. In this way, we can catch a glimpse of the northerners' reason for his spirit of mere tolerance (within limits) of minorities, rather than the expression of a really active brotherhood. Social inertia has caused us to look with suspicion upon any nation whose customs may vary from ours, and whose ideologies may, in some proposed ideals, supersede ours. The difference here may only be that these varying ideologies emphasize and place an accent upon the failures in our own democracy; yet, such is sufficient to stir us into antagonisms, but not enough to cause us to seek corrective measures, the only real and effective way to combat a foe. We quickly lose patience with a person who dares see a good in or expresses a thought and proposes a procedure foreign to our inert social concepts, and we label that person as being "disloyal" or as being sponsored by a power or a nation other than ours. Indeed, our failure to admit the truth of the ancient philosopher in all the areas of our

society, is nursed and continually nurtured by our evident social inertia, which, through the years, has become a "fixation" which but emphasizes all the more, our cultural lags. The real threat to our peace and security, is not so much in things and ideologies external to us, but things and attitudes internal, born of, and the by-products of our social inertia.

Thus, it is evident that our attitude here has induced mental stagnation and a paralysis which holds us in a vice-like grip as we would go forward and move away from our former positions. However, the demand is upon us; the fact of necessity confronts us and will not be denied.

Our present social confusion is but the thrashing around of the spirit of man. The mind and soul is "chafing at the bits" in an attempt to break the bonds of inertia so as to find fuller expression. To remain static, is foreign to the soul of all mankind. It is nature's mandate for the normal mind to grow, to make changes and to move from stage to stage. This process could no more be stopped than could we stop the changing tides of the waters of the earth; for when we dam up a stream, we concentrate its contents (good or evil), and this concentrate becomes a force and a power, mighty in its potentiality. Likewise, when we give o'er to our inert concepts, and attempt to place limits and bonds around the minds and spirits of men, we form a concentrate of all their accomplishments, their aims and their visions and hinder their growth to perfection by the very false idea of their present perfection. This has largely been the case with our society today. Our refusal to move on from where we are; our social inertia has locked up our mistakes, our social ills, concentrated our evils and our suspicions and our hatreds of one another until man is today, no more than a seething cauldron with infinite potentiality for destruction and devastation. The resultant and evident confusion today is not so much an emphasis on the theory of the "necessity of evil" as it is a commentary on our need for growth, expansion and a release from ideological fetters which cramp and obviate the growth of total social goodness.

The mind of man today is ripe for change; in fact, it is on a search for new fields of manifestation and operation. The ground upon which it has stood has led to wars, divisions and suffering and produced a state of mind which is devastating. Old roads to peace and security have been blocked and now lead to dead ends. The area allowed by our present concepts has been explored, and the opportunity for progress and growth therein has been exhausted; and unless our present inertia in this regard is destroyed and our sphere of operation increased, so as to give room for the expression of the burning dream of social goodness within the soul of man, we shall consign ourselves to our present neuroticism

and futility. The fact of necessity for change and social growth is hard upon our heels, with an insistency that will not be denied. The restoration of the waste of our wars; the mere cessation of our internal hostilities is not near so important as it is to recognize the source of these evils and correct it. Therein lies our trouble. We suffer and endure these evils, not so much from an unavoidable antagonism against each other or other nations, but they are unconscious rebellions against social and mental bonds which hinder the mind of man from embarking upon wholesome and rewarding social ventures.

Our manifest success in the fields of pure science has had much to do with man's present revolt against our attitudes in the realm of the social. If experiments in the realm of the scientific have produced such astounding and hitherto unknown results, such as have blessed civilization, what are the possibilities of concerted and sincere experiments in the realm of human behavior? Our studies in the past in this regard, have not been didactic and pointed; we have merely sought to know and find reasons "Why We Behave Like Human Beings" . . . This is not enough. Today, man wants to find a counter-balance in the realm of the social to the progress that has been made in the realm of science. If we can find more diabolical means of destruction, surely the same mind and energy spent in an opposite direction, should produce means of saving society from itself, and a way to give moral ends to our strivings and our existence. There is an irrefutable spirit of inquiry emerging from the soul of man which will not be satisfied with yesterday's answers nor its accomplishments. This new and emergent inquiry will break the bonds of our present social inertia, and will "spill over" into new and untraversed areas, where it will find its own answers in the working out of a concept of social goodness which will far surpass our lethargy and feebleness in this regard today . . . Such is a case against our social inertia today; and to fail to heed it, is to remain in the "shallows and miseries of life" forever.

The first Varick Christian Endeavor Society was organized by the late Reverend W. A. Blackwell in Clinton Chapel Church, Lancaster, South Carolina in August 1896. The first society had probably less than twenty-five members.

From the History of the Varick Christian Endeavor
Society of the A.M.E. Zion Church by Colbert

NATIONALISM AND CHRISTIAN MOVEMENTS IN AFRICA

By Rev. W. L. Yates

Professor, Church History and Missions, Hood Theological Seminary

The vast natural resources of Africa has been and is the one great magnetic force, that for centuries has drawn nations far and near to her shores, her trade conquest and exploitation.

In the words of Mr. Oliver Walker:

In the year 1652, when Oliver Cromwell was proclaiming his creed of "liberty of conscience" and the Maryland ancestors of George Washington were pushing cautiously across the Potomac in search of new lands, a band of some thirty white colonists, under Jon van Riebeck employees of the powerful Dutch East Indian Company, came ashore below the 4,000-foot shadow of Table Mountain to establish the Cape Colony at the southernmost tip of the horn of Africa.

Their first encounters with the aborigines were with cattle owning, yellow-skinned Hottentots and squat, Stone Age bow-and-arrow Bushmen.

The Hottentots they enslaved or deprived of their cattle. The Bushmen they hunted like game. Outpost of the tiny settlement of De Kaap, as it was then known, took on the habits of the aborigines. They were called "Boers" or farmers. They acquired herds of cattle. They became nomadic, land-hungry white Africans, mighty hunters and laws unto themselves.

The settlement grew with infusion of slaves from the East, from Mozambique, from Angola and with small intrusions from the religion-persecuted Huguenots of France.

A new race born of the mixed marriages was continued, and even encouraged, by the Dutch East Indian Company. They were the forefathers of the Cape Coloured, who to-day number 900,000.

The real dynamics of the white-black struggle in South Africa did not reveal themselves until after the occupation of the Cape by the British in 1795.

By that time the white frontiers-men had pushed their authority north-eastward and were in contact with the down-ward pressing Bantu tribes—"Kaffirs" or "Unbelievers" as they were called—the naked brown, spear-throwing men of Palo, Galeika, (Rarabe) and lesser chiefs of the great Xhosa-speaking nation.

British occupation early in the nineteenth century brought about the abolition of slavery. And it preluded that arrival of many missionaries of

different sects and lands, eager to carry the torch of Christianity through heathen Africa.

There came too, another infusion of white stock—a mere 5,000 settlers from Britian, who were dumped mostly on the east coast in the region of that “Kaffirland” which was already in the process of becoming a familiar battle-ground between Boers and Bantu.

British rule—the rule of law—and the humanities preached by the missionaries were repugnant to the Boers. The Africa they demanded was an eternity of grazing, a land of Canaan with ample supplies of Sons of Hoam who, if they could not be enslaved, could be reduced to serfdom by land-squeezing, the power of weapons and the lash.

The Boers trekked away from the Cape. Their tented wagons stole into the great game-gay uplands of the central High Veld. They creaked down the narrow passes of the spinal Drakensburg Mountains into the lush, semi-tropic emptiness of Natal.

But they could not escape the twin ghosts of Bantu and British. At Port Natal, later to become Durban, a little party of English hunters and traders had settled in the 1820’s. And they were on friendly terms with Tshaka, the mightiest of African chiefs, whose Zulu hordes of fighting men were a matter of trembling and flight among tribes from the Limpopo River in the north of the Kei River in “Kaffirland.”

The Boers fought the British in Natal. They fought the Zulus and beat them in revenge for the massacre of one of their leaders, Piet Retief, and sixty followers.

They trekked away again, many of them, up on to the High Veld, with a hymn on their lips and hate in their hearts, to found the Dutch of Afrikaans-speaking Republics of the Orange River and the Transvaal. Transvaal.

All this time the coastal belt was opening up to the world beyond the sea. Ports were growing. A handful of cities were taking on a semblance of maturity.

The white stock was being built up, but slowly—too slowly—for the Bantu that remained within the orbit of Christian influence were yielding to the new teachings of civilization.

Then came the new impulse—the discovery in 1868 of diamonds near the borders of the Transvaal Republic. From the four corners came the adventurers and the prospectors in feverish search for the little white stones.

The cry for African labour became strident. The African had no more land to give, no wealth to filch, but he had his labour

His old gods of land and cattle were already passing. The discovery of gold in the Transvaal late in the nineteenth century was the

death-knell of his pastoral past—the age-old life of a drifting subsistence through untrommelled Africa of which he could preserve only the shadow in the small Reserves and locations set apart for him by the all-prevading white man.

Twentieth-century South Africa began in bloodshed. The Anglo-Boer War of 1899-1902 saw the humbling of the Republics but not their creed of white baaksop (masterhead.) Hatred burned only deeper—hatred of the oncoming blacks, hatred of the British, and above all, hatred of the liberal spirit which threatened to unseat their ingrained white African Harrenvolksism.

But they masked their venom for the sake of political advantage, and in 1910 the Act of Union was signed, giving birth to self-government, Dominion of South Africa, a partner in the British Commonwealth, made up of the Cape, Natal, Orange Free State and Transvaal.

The historical issue of white versus black and European Liberalism versus Afrikaner domination were side-tracked and shelved.

But they were not dormant. Now these issues were translated into the economic as well as the political spheres, and South Africa between 1910 and the 1940's has become a forum in which the fundamental right of white settlement in Africa has been put into the witnessbox." 5

We find that for the last hundred years Africans have been guilty of the sin of complacency and unconsciousness. But this was the old African and not the new.

"The African spirit of indifference stands convicted by the results of its own works. Over the stagnate flats of the old mentality roll the stream waves of European imperialism, and from the ground to meet them, the voice of the "New Africa," like that of Abel, cries out to heaven . . .

The old philosophy of complacency is gone in Africa. There is a new interest in science, in technology, in public education, in commercial enterprise. The dawn of the new development in religion has arrived. The approach of the medieval church has no longer a grasp on the mind of the New African. He is aware that to be a good Christian implies an understanding of the whole physical life as it parallels the spiritual life. He apprehends now, more than ever before, that it is a healthy body that makes a healthy mind—a mind which is sane and moral.

A proof of the new mental alertness of the African people, now that they do understand, is revulsion of feeling.

A magic change has begun to take place. The tide of National discontent is rising in crescendo. There is a new shame and anger for past repression and miseducation; a new love and loyalty for things African;

a new faith in African irredentism; a new hope for the offspring of the renascent Africa. Old concepts in philosophy, religion, and politics are being rebaptized for their assimilation by unteachable humanity. There is a new social consciousness, a new sense of responsibility, a new creative quest, a new capacity for self-abnegation, a new sense of duty, and a new sense of unity." 6

Perhaps one of the greatest expressions of nationalism is found in the philosophy of Zikism, a youth movement of 1904 that grew out of a type of philosophy that is called Aggrey philosophy, a philosophy of pacificism vs an aggressive philosophy or a: "The new age is full of revenge." (For further discussion see Orizu, pages 287ff.)

One of the greatest assets to the nationalism as it is found in Africa is the new movement on the part of both the Government and the missionary organizations to teach and encourage Self-government on the part of the native. Whether these are movements out of a sincere Christian and Democratic spirit or politics of expediency and repentance by compensation I am not in a position to say, but it is a healthy sign in our modern era.

CHRISTIAN MOVEMENTS

The Christian movements in Africa have furnished the soil from which the present movements of nationalism have taken root and has found nourishment as well.

Since the days of the early church Fathers, Africa has known and practiced a form of Christianity. But in the 19th century, she embraced Western Culture along with western Christianity. It had its greatest stimulus perhaps through the life and works of David Livingstone (1840-1873) "more than any other one man, Livingstone was the path-breaker for Christianity in Africa south of the Sahara." 7

It should be noted also that the Christian church has tended in many areas to divide the African Christian, this is especially true of South Africa. However the spirit of unity and the type of unity as presented to the Regional Conference of West Central Africa in July 1946, by Bishop Newell S. Booth, is the type of Christian unity among the missionary movements that will strengthen the spirit of nationalism now in progress in Africa.

There are two major Christian movements in Africa, commonly known as the Roman Catholic and Protestants. Both of these move-

6. A. A. Nwofor Orizu, *Without Bitterness*, Creative Age Press, Inc. 1944, p. 14f.

7. Latourette, Kenneth Scott. *History of the Expansion of Christianity*, Vol. v: *The Great Century in the Americas, Australia and Africa*, p. 349, New York, 1943, Harpers and Bros.

ments operate schools, hospitals, and stations, etc. Chief among the Protestant movements are: Y.M. and Y.W.C.A.'s, American Bible Society, Hospitals and Church Related, Grammar, High Schools and Colleges.

In a discussion of the role of Christianity in Africa, there are always three schools of thought, as Mr. Nnamdi Azikiwe correctly classified them. The first is the rightist, the second the leftist, the third the eclectic. The question is naturally raised: "Is it necessary for the well-being of the African to have European missionaries in Africa?"

The rightist represents a group of Africans who definitely, sincerely, and probably blindly, believe that without Christian missionaries the African continent cannot develop a sense of social and moral stability. To them Africa is still a "dark" continent, and Christianity is a symbol of illumination and civilization . . . They would declare that for whatever progress we have made today in Africa we are directly indebted to the efforts of missionaries . . . The good deeds of the missionaries in Africa overshadow what evil they have done.

The leftist represents another group of Africans who look at the missionaries with apprehension. They see missionaries with apprehension. They see missionaries as a weakening and degenerating influence on the vitality of the African stamina—physical, mental, and social. They say: "Africans, are a powerful race, but their physical resistance can be broken down by an appeal to them to suffer punishment in this world with a view to eternal reward in the hereafter."

While they appreciate the missionary they feel that he is a tool of imperialism all over the continent . . .

The leftist further feels that Christianity as practiced by Europeans, has in it a germ of religious intolerance which was unknown and is undesirable in Africa. In his view, Christianity is good as a religious principle, but European missionaries in Africa are more of a social and cultural liability than an asset to the Africans.

The eclectic school represents a lukewarm group, that is, a group which refuses to show any active concern in what happens. It does not matter to them whether Christianity is rooted out of Africa, or whether it succeeds in ruling the minds of men there. In this group are some sincere men who believe in compromise . . ." 8.

In the light of these and other given views of Christian movements in Africa, especially those of the Protestant fellowships, that this new African is in the majority, and that majority is on the side of the leftist point-of-view.

The success of Christianity in Africa will be a fait accompli when the African is convinced in reality that the cohorts of Christianity and their religion, are not the tools of imperialism.

COMMON SOCIOLOGIC FACTORS IN RELIGIONS

by Prof. Herbert H. Stroup

Brooklyn College, New York

Religions appear to possess many common, formal characteristics. Although they may differ in particulars, nevertheless, there is an important sense in which they all have certain common features.

Religions may differ among themselves as to the proper mode of salvation, but all religions are concerned with salvation in that they have intellectual frameworks (theologies) which, in part, orient their believers into definite value schemes. Religions may disagree as to the exact necessity and form of certain ceremonies but all religions have ceremonies which the individual follower must practice on threat of his soul. Religions may claim or not claim any definite group of social elites as being inherent to their organization and function as religions, but all religions tend to develop some sort of specially privileged group within the larger society. Religions may or may not claim to possess the only infallible 'Word' from on high, but all religions, if they exist for any appreciable time, tend to gather traditions about themselves which usually they believe form a part of their divine status. In this sense, then, religions may be analyzed according to many broad, inclusive, common features.

The common features of religions may be listed as follows:

1. History and Leaders

Most religious groups have a history, a founder and leaders. If the world's living religions are surveyed, for instance, it is obvious that all of the eleven have had a history. Not all of these religions, however, are INTERESTED in history; indeed, a vital interest in history may be said to be peculiar to only a few. Hinduism, despite its antiquity, is essentially unconcerned with history. Judaism, on the other hand, is quite history-conscious.

1 Robert E. Hume, **The World's Living Religions** (N. Y. various editions)

A common rule is that religions have founders. It is difficult to conceive of any religion starting without some one person who feels himself especially inspired and led to begin a religion. Yet there are several striking exceptions to this observation: these can be enumerated briefly. The founder of Hinduism, if there was one, has been lost to our knowledge, and this is true also of Shintoism. Further, scholars still debate whether Jesus really desired to break away entirely from the Judaist tradition. Finally, Moses is generally accredited with the founding

of Judaism, but this view is not entirely conclusive, for many other earlier than Moses contributed to the formation of the Hebrew's sense of being a special group (in their own opinion if not in Jahveh's).

Generally, however, religions do possess a founder and usually the veneration for the founder, by his followers, is intense. Commonly the founder is one of the chief focal points of group loyalty. The founder's words and deeds are looked upon by the followers as being bindingly definitive.

The founder of religion will probably also be its leader. But, after the founder dies, the existence of the religious community is usually seriously threatened. If the threatened religion succeeds in maintaining itself from that point, credit is usually due some one who has arisen at the time and taken over the leadership of the religion and developed it from the place where its founder left it. The vitality and form of any religious group depends greatly upon the nature of its leadership.

2. Scriptures

Most religious groups have a set of writings which they consider to be sacred. The quantity of the sacred writings may be great or small. The sacred words may be handed down from generation to generation by word of mouth as was the lengthy Rig Veda in ancient India. But, always there is a sacred tradition, written if possible or where advantageous. These sacred scriptures generally contain the essential theological teachings of the religion and may in addition (usually incidentally) give such items of interest as a description of the person who wrote down the tradition for the first time or the social conditions characterizing the specific age in which the scriptures were written, etc. In the case of Shintoism its sacred tradition has been embedded largely in Japanese social history and very little of importance of it exists in written form even to this day. Hinduism, on the other hand, possesses thousands of pages of sacred tradition of a most varied character,—songs, epics, laws, etc. Christianity peculiarly has taken over the sacred tradition of another religion, namely Judaism, and has incorporated this into its own sacred manual. Islam has gone a step further in this procedure, although in a different manner, appropriating the sacred writings of two religions, Judaism and Christianity, although adding its own the Koran.

3. The Specially Elect

Every religious group has some theory of a specially elect group within the whole of society. The theory may be so put into practice that the whole society is ruled by this specially elect group. Thus, the conception which some religious groups have of their place in society

is somewhat akin to the various "racisms" which have been so aggressively promulgated in our own time. Whatever the religious group's theory of its relationship to the whole of society, it must possess some outward form of organization.

Often the religious group may claim to have no specially elect group on the grounds that it has no "priesthood". This view usually means that of the larger religious community, of the "body of believers", each one is his own "priest". Each one who accepts such a religion also accepts what is conceived by its adherents as a superior social placement in relation to the whole of society.

4. Ceremonies

Every religious group seeks to foster holy ways of doing things. When a practice is performed constantly in direct connection with religious sanctions it often becomes a religious ceremony. The act tends to be repeated in exactly the same way in every detail.

Moreover, the ceremonial observances of one religion may often appear amusing or irreligious to the follower of another. Sikh priests at the shrine of the Golden Pool of Immortality at Amritsar in India believe that it is binding upon them to put their holy book, the *Adi Granth*, to bed every night as one would a human person. Christians believe that it is not necessary for them to do this with their sacred scriptures. The true Jain believes that he must not kill any living creature no matter how tiny. Christians commonly eat meat without feeling any compunction. Christians, on the other hand, have their own peculiar ceremonial observances. Because the Quakers (to use only one example in the development of Christianity) believe that stained-glass windows in churches are not conducive to Christianly worship, does not presume that their religion (and from other features too) lacks ceremony. Quakers merely think that some other ceremonies are more important, such as the modes of dress or the manner of addressing persons. All religious groups have modes of thought and action which they practice unto themselves and may be termed ceremonies.

5. Theology

Every religious group has convictions as to the ultimate nature of reality. Each religion considers its interpretation of experience one of its principal distinguishing characteristics, and such it is. The religious philosophies of the world's living religions vary (especially in regard to such a central doctrine as that of deity) from the extremes of original Buddhism, on the one hand, to Islam, on the other hand. The fact of their differences, however, does not deter them usually from actively propagating their peculiar conceptions of the ultimate nature of things.

One religion, Zoreastrianism, does not permit converts from outside its own religious-social community, but its theology is admired by many and adopted knowingly and unknowingly by many.

The various living religions are hostile to such other areas of approach—to truth as philosophy and science in proportion to their need for revelation. Revelation is a means which theologians use not only to designate that their doctrine is difficult to comprehend, but also they would like it to carry the prestige of the very name of deity. Revelation is most needed by those religious theorists who are furthest from primitiveness and naturalism. Revelation provides a powerful doctrinal control to any religion which cares to use it.

6. Relation to Other Segments of Society

Every religious group bears a relation to other segments of society and to society as a whole. A religious group which is seeking to have its doctrine widely accepted may conclude, for example, that it would be most advantageous for it to start its own week-day educational program for its youth. The group may feel that certain methods or subject-matter foreign to public school procedure will further its ends more than the conventional ways. The religious community, if it is small, may be unable to provide for its own educational needs and therefore it may accept grudgingly and critically the aid of an other group or of the public or it may refuse all aid.

Moreover, a religious group which attains any sizeable proportions will come into contact with government. Religious groups must incorporate themselves under state laws, etc., in many parts of the world. A group may find some governmental requirements religiously impossible; thus, the group creates an opinion of the requirements and those who require, which is usually determinative of its policy.

Then too, within all societies there are existent religious groups which become antagonistic when confronted with "upstart" religions. A young religion may come into violent combat with an older and more powerfully consolidated religion. Young, as well as older religions, quickly form attitudes toward each other. Also there may be actual warfare against each other.

7. Means of Gaining and Maintaining Permanency

Although religions are usually concerned with "spiritual" things, nevertheless, they cannot exist and grow without "material" aids. A religion which is unable to gain the material means of supporting itself will in time be unable to exist at all. Every living religion has means of maintaining its permanency. Most often these means appear to be observable in terms of money, possession of properties, contracts, etc.,

but there are also several "spiritual" means which religions use.

Sometimes the chief means of keeping adherents within the group is the threat of damnation or the loss of salvation. Religions flourish among those persons who feel themselves insecure. Some people are attracted to a religion if it promises them a pleasurable after-life. There are others who seek in religion a means of escaping from future punishments for misdemeanors committed in this mundane existence. Those who follow these procedures today, it would seem, are only those who are capable of processes of extreme rationalization. To such people religion is a haven. Religions accept these people as one part of their total membership.

Often the means of keeping adherents within the group is the presentation or confrontation of high-minded persons with extreme ethical demands. Some persons seek a religion which will call out the ethically "highest" pattern of behaviour. They want a religion which will demand their most rigorous adherence to and practice of standards of an ethical nature which are as yet socially uncommon.

These, then, are categories which may be used to describe and analyze religions. This classification of the common, formal characteristics of religions, however, does not mean to imply that religions can be described in a completely satisfactory manner by so reducing them to the foregoing minimal categories. Each religion demands painstaking examination in its own context if it is to be fully and correctly understood. Even this method, perhaps, will never fathom in entirety the mystery and the splendor of the religious spirit.

Everywhere is a hunger for education. We had to turn a deaf ear to many an incessant call in view of the requirements of the Education Ordinance. We find no mission in West Africa can thrive without schools for the training of boys and girls. The spread of Christianity and Education must go hand in hand in the Mission field. The Ordinance insists upon suitable building and efficient staff. I can assure you that the good teacher and good schools will be helped and encouraged by the government. We shall leave no stone unturned in the coming year until we have an adequate staff of teachers to put our schools on a proper basis. At the present these are the schools we have in the district—Oyoku, Urua Eye, Ndon, Eoom, Efoi, Idung Offiong and Uyana.

From the Episcopal Address of the late Bishop J. W. Brown
delivered before the Niagara Conference

The Reverend LeRoy Hess, minister of the Upper Ridgewood Community Church, Ridgewood, New Jersey, is a member of the Board of Foreign Missions of the Reformed Church in America and is also a member of the Executive Committee of that Board. For several years he has been active in the New Jersey Council of Churches, being a member of the Department of School Education and Action. He is likewise a member of the Planning Committee of the Interdenominational Conference on the Church World Mission which meets at Silver Bay, New York each summer.

Reverend Hess is one of the most active ministers in the local Council of Churches, having served as President of that group, and then as head of the Adult Education Committee in charge of the lecture and study series of the Council. At the present time Mr. Hess heads the important Youth Education Committee of the Council which is doing an outstanding job of youth leadership in the community.

The Editor of the REVIEW feels that the WORLD OUTLOOK and CONCEPT which Mr. Hess brings to his message can be deeply refreshing to our readers. In addition, the long ministry which Mr. Hess has had in his present church has enriched his mind to the point that we list him as one of the most courageous ministers we know. Now that he has joined our family we feel that we can look forward to the result of his pen.

A SERMON OUTLINE

"Let the Heart Sing" — Text, Psalm 67:4

- I. The hymn "Fairest Lord Jesus" has been called the "Crusaders Hymn". According to tradition it was sung by the German Knights of the 12th century on their way to Jerusalem. A song gives life, zest and meaning to crusaders. A song also maketh the heart glad. The Psalmist felt that gladness and singing went hand in hand for he said:

"Let the peoples be glad and sing for joy,
For Thou, O Lord, dost judge the nations justly,
And dost lead the peoples in the earth." (Psalm 67:4).

- II. It is important to possess a singing heart.

A — We do better work when there's music in the heart. Said Thomas Carlyle, "Give me the man who whistles at his task." The "Volga Boatman" was sung by peasants as they pulled boats along the Volga River. We are told that during the war officers had the band play, when possible, while a ship was being unloaded, for they found that the ship was unloaded faster when there was music ringing in the men's ears. From observation we know the happy man does better work than the man who is melancholy or disgruntled.

B — Song is also important in creating and maintaining enthusiasm for an institution or a cause. Colleges have their Alma Maters, every nation has its national anthem, fraternal organizations have their songs. Song has and does play a vital role in religion.

As an example of the role of song in worship take the old hymn, Psalm 24:1-6, which was sung antiphonally at worship: The people gathered at the entrance of the Temple for worship and at the appointed time a priestly choir from within the Temple sang,

"To the Lord belongs the earth and its fulness,
The world and those who dwell therein.
For He founded it upon the seas,
And established it upon the floods."

Then the worshippers outside the Temple entrance would answer, intoning the words,

"Who can ascend into the hill of the Lord?
And who can stand in His holy place?"

The Priestly Choir from within the Temple would answer, singing,

"He who has clean hands and a pure heart,
Who has no desire for falsehood,
Who never breaks his word."

The worshippers, accepting the priest's challenge would then enter the Temple, and as they entered the priestly choir pronounced a blessing upon them, singing,

"He shall receive a blessing from the Lord,
And righteousness from the God who helps him;
Such is the lot of those who seek the Lord,
Who seek the face of the God of Jacob."

C. — Another great value of a singing heart is that in songs we find a unifying force. Those who are against practically everything Russian joyfully listen to Russian music. During the war we thought nothing of listening to German music. In religion song unites us, for people of many faiths sing such hymns as: "O Little Town of Bethlehem" written by Phillips Brooks, an Episcopalian; "In the Cross of Christ I Glory" written by John Bowring, a Unitarian; "Faith of Our Fathers" written by Frederick Faber, a Roman Catholic; "Hark! the Herald Angels Sing" written by Charles Wesley, a Methodist; "Dear Lord and Father of Mankind" written by John Greenleaf Whittier, a Quaker; "Joyful, Joyful, We Adore Thee" written by Henry Van Dyke, a Presbyterian.

D — A singing heart is of great importance for noble living. Rollo May, the psychologist, says that joy is man's greatest developer of personality. Joy is an instrument of unselfishness. The child, overjoyed by what he saw at the circus, must share his delight. The adult, seeing a glorious beauty spot, has the urge to describe it to others. Also, joy puts vitality into life. If we do not feel joy deeply we become passive, then negative, then cynical. Take joy out of life and we become "sour", then despondent, then we

find it hard to get on with ourselves as well as with others.

III. Seeing that joy is of such great importance let us follow the advice of the Psalmist, "be glad and sing for joy."

A. — Let us be glad. Let us write down the things for which we can be glad; we'll be surprised at the long list. There is good all about us if we but have the eyes to see it; even "every dark cloud has its silver lining". Let us remember the maxim, "No man can enjoy happiness without thinking that he enjoys it," and the words of James Oppenheim,

"The foolish man seeks happiness in the distance;
The wise man grows it under his feet."

B. — Let us sing. The glad heart is sure to burst forth into song. But what if we have no voice for singing? We can sing with a smile. Charles Dickens in his "A Christmas Carol" speaks of a person who brought joy to a party, saying, "In came Mrs. Fessiwig with one vast, substantial smile". A British minister, telling of his visits to an invalid parishioner who always greeted him with a cheery smile said, "her room always seemed filled with music." We can sing with a helping hand. A "Care" package sent to a European family brought this reply, "Your package gave strength to our bodies and music unto our hearts." We can sing with the spoken word. There is music in a simple and honest "Thank you." Words of praise to one who has done well is music unto his ears. It's music to the ears of God when we devoutly speak of His wondrous handiwork and of His mercy, unto our neighbors.

IV. The psalmist knew it was not enough to tell people to "be glad and sing for joy". There must be a reason and basis for gladness and a singing heart. So he said,

"For Thou, O Lord, dost judge the nations justly,
And dost lead the peoples in the earth."

With such a faith in God we are sure to "be glad and sing for joy."

So let us do as another psalmist, who said,

"I keep the Lord always before me,
Therefore my heart is glad and my spirit rejoices." (16:8,9)

A SERMON OUTLINE

"Religion and World Order"

Scripture, Isaiah 65:17-25 — Text, Isaiah 65:17

I. The prophet Isaiah introduces his description of the Messianic Age

with the words, "Thus saith the Lord Jehovah' (65:13), Behold, I create new heavens and a new earth." (65:17) Some of the conditions of this new world are: Sad and disappointing days will be forgotten; the sun of happiness will shine over the whole earth. Those who labor shall enjoy the fruits of their labor. The people shall have long life; "They shall not rear their children to die suddenly" says the prophet, thus, wars shall not be. (Isaiah 65:17-23)

- A — To have such conditions on the earth, we must have a well ordered world; this means, harmony in social, economic and political relations within the nations, and peaceful and cooperative action among the nations.

II. Religion has an important role to play in creating such a world. In "A Message for World Order Day" by the Federal Council of Churches was this sentence, "Building the foundations of world order is essentially a religious task." When we consider what these foundations are we see how true this statement is.

III. The foundations of World Order which religion (The Church) must build.

- A — A common understanding of the spiritual nature of man. As long as we differ on the nature of man we will have discord. Consider the opposing views which are held and see where they lead:
- 1 — Is man made to rule his own destiny, under God? If so, we look to democracy and we judge the worth of all things and actions on the basis of its effects on individuals. Or is man made to be ruled? If so, we look to totalitarianism, with the state as the ruler and as the god to be worshipped.
 - 2 — Is man so made that he can and does respond to altruistic motives? If so, we have grounds for working for a cooperative world order; such an order demands thought and action on behalf of others. Or is man fundamentally greedy? If so, we must work for a world in which men are "fenced in", like a farmer fences in his animals to keep them under proper restrictions.
 - 3 — Is man primarily a spiritual being, a child of God? If so, we have grounds for working for a "world family", where men live as brothers ought to live. Or is man primarily a physical being? If so, our chief concern will be to satisfy his physical needs, and we will not have much concern for such things as rights, liberties and self-determination.
- B — Another foundation of world order is a general acceptance of high moral standards.
- 1 — A common agreement as to what is right and wrong is essential

for making of law; and we cannot have world order without world law.

- 2 — The moral standards accepted must fit in with life. Hitler held it to be a high virtue to hate the Jew, think the German superior and to ruthlessly suppress any who differed with the state; such moral concepts worked for discord, not harmony.
- 3 — Christianity offers moral standards that fit life; we cannot be true Christians if we do not preach and teach the moral laws proclaimed by Jesus.

C — Good will is another foundation of world order.

- 1 — This is not a negative virtue. We cannot say we have good will because we do not directly harm someone. In Parable of Good Samaritan, the Priest and Levite who passed by on the other side did not have good will.
- 2 — Cannot have world order unless there is a willingness to bind up another's wounds, of people and of nations, and help them on the way to good health.
- 3 — Surely, it is a religious task to get people and nations to work for another's good.

D — A conciliatory spirit is also a foundation of world order.

- 1 — Men of good will, with a common acceptance of moral standards and a common understanding of the nature of man will differ. For, to build a well ordered world we must deal with concrete situations and make judgments as to who are the best qualified persons for all kinds of positions. The question of method is involved, just how a thing should be accomplished, and on the question of method noble men differ.
- 2 — So, there must be a willingness to give and take, to compromise.
- 3 — This too is a religious task, for noble religion teaches respect for the honest views of others and respect for the individual.

IV. God is at work in our world creating new heavens and a new earth. He is depending upon us to cooperate with Him in this creation of a happy and glorious world.

- A — The hymn, "Onward, Christian Soldiers" is about "soldiers of the cross" who are militant in their work for peace and good will among men. Yes, they march behind a cross—"with the cross of Jesus going on before", says the hymn,—they make sacrifices and use love as their power and guide.
- B — God asks us to work with Him, in a fervent spirit of consecration, in His work of creating "new heavens and a new earth", in establishing His ways among men, in building a well ordered world.

THE REVIEW LABORATORY

Effective work in a local congregation can only be done by long range thinking, planning and diligent activity. For many years the Mount Lebanon Church, Elizabeth City, North Carolina, the leading church of the denomination in Eastern North Carolina, had the reputation of keeping its ministers about two years. With the coming of the Reverend M. S. Rudd this pattern was changed, bringing with it a truly great decade of church activity.

The Mount Lebanon Church today boasts of more than 500 members added in the eight years Reverend Rudd has been its minister. In addition a Hammond organ was purchased several years ago contributing much to the worship services of the congregation.

The summer program for children and young people has been a progressive one, with care being exercised in the organization of groups and play periods. To aid in this phase of the work a log cabin was built on the church grounds. Around this building these activities take place. For several years a Daily Vacation Bible School has been conducted with gratifying success.

The church plant itself has been improved upon, putting to greater use the facilities already available and laying the groundwork for the future. Many of the readers of the Review will know that the Mount Lebanon Church, is, in fact, a magnificent dream of its ministry and membership which has never been realized. Some have believed that the dream was too great but the rapid trend of church activity definitely proves that the planners of this great organization merely were prophets who saw God's work at its full.

The Church under the leadership of Reverend Rudd had pioneered in the organization and the fostering of aid to the aged people of the congregation. This project, when it was inaugurated, created wide attention throughout the area.

THE WORLD TODAY

Recently in Boston, Church World Service received 45,000 bars of soap as the result of its participation in the CARE Soap Campaign. The campaign specifies that for every two SWAN soap wrappers sent by church members and organizations to Church World Service, CARE Soap Campaign, Boston 3, Mass., CARE would turn over to Church World Service a bar of soap for use in its relief and reconstruction work overseas. Lever Brothers Company has donated this soap to CARE for this purpose.

In a letter to members of Church World Service, official Protestant relief agency for overseas work, Dr. Stanley I. Stuber designated the soap drive as an official part of that organization's Contributed Supplies Program. Said Dr. Stuber, "With winter coming on, and with the refugee problem increasing we have a serious responsibility to help meet this growing crisis. This is no time for Christians to cease their efforts to send material aid abroad."

With the extension of the campaign from its original deadline—August 1st—to December 31st, renewed activity on its behalf is underway among member groups of Church World Service.

Among the most active groups in the past have been the Baptist and the Presbyterians. In both groups women have played a large part in the success of the campaign.

For the Baptist organizations, women have conducted telephone campaigns to apprise friends of the value of the drive; they have brought their wrappers to meetings and devoted a large part of those meetings to reports on the progress of their efforts. In addition, Baptist publicity about the campaign has been extensive, achieving much success in obtaining coverage not only in the religious press but also in the general press.

Women of the Presbyterian groups used their Synod meetings as a means of distributing campaign material. J. M. Harding, editor of Presbyterian Life, issued an action letter to members of the Northern Presbyterian Council and to women leaders of member churches, urging full support of the soap drive, and he accompanied it with 1600 reprints of the advertisement which Lever Brothers—donor of the soap to be sent abroad—inserted in Presbyterian Life. In addition, Harding supervised a complete mailing of materials to all Presbyterian Bishops.

The Methodists have been able to give full editorial support to the drive through their publications, and Methodist women are actively en-

couraging community-wide return of Swan soap wrappers.

Making extensive use of publicity on the local level—through their publications, their bulletins and the local press—Y.M.C.A.'s throughout the country have fostered the drive in their own localities. The project has been nationally endorsed by this group.

Most recently, the younger, inter-denominational groups—namely, the United Christian Youth Movement—have moved to the fore in aiding the drive. At its national convention at Ottenbein College in Westerville, Ohio, in September, the delegates adopted a resolution endorsing and adopting it as an official and active campaign.

On his return from a prolonged news-gathering tour of Europe, Alex Dreier famed commentator for the National Broadcasting Company, said, "On my recent trip through Germany I saw on every hand the need for soap and other aids to sanitation, to help a needy people in their struggle to return to normal living."

THE GENERAL CHRISTIAN EDUCATION CONVENTION

Plans for The General Christian Education Convention of the African M. E. Zion Church, scheduled to meet in Richmond, Va., August 1-6, 1950 are rapidly rounding into shape according to recent information from the Christian Education Department office. The theme for the conference will be **Building Tomorrow's World Today**. Individuals attending the sessions will have the high opportunity of attending Bible lectures, leadership education and ministers' institute courses, audi-visual education session, and many other features. The Convention itself will cater to the needs of every individual in the church, children's workers, adults and youth. Peculiar problems of every church situation will be dealt with.

Many of the outstanding leaders of the church will be present and active in these sessions, including Bishops, General officers, ministers and laypeople. Other than our church official family some of the leaders will include: Mrs. Josephine H. Kyles, Associate Secretary of the Washington, D. C. Federation of Churches, Dr. J. V. Catledge, Director of Adult Work in the A.M.E. Zion Church, Miss Edith M. Kemp, in charge of Children's Work, Prof. Wilson Q. Welch, in charge of Town and Country Work, and Reverend J. Clinton Hoggard, director of Youth Work.

Missions, too, will come in for its share of emphasis with leadership capable to care for all phases of the work.

PLAN

ON

RICHMOND

THE BOARD OF BISHOPS' MEETING

For no doubt the first time in the history of the church the Board of Bishops' Meeting is scheduled to meet in Kansas City with Bishop W. C. Brown as the host. When the Connectional Council met in Newburg, New York the thought was voiced that one of our semi-annual meetings would be held in the Missouri Conference and in this city. We look with great expectations to the Kansas City visit.

The International Council of Religious Education will meet February 12-18 in Columbus, Ohio. The meetings are scheduled to open at 2:30 p. m. Sunday, February 12 with Francis B. Sayre, the United States Representative to the United Nations as the principal speaker. This will give those who attend from the A.M.E. Zion Church the opportunity to attend Founder's Day at Livingstone College and then proceed to Columbus, Ohio.

The Annual Meeting of the Federal Council of Churches Race Relation group will be held December 16, 1949 in the National Arts Club, 15 Gramercy Park, New York City. These sessions are scheduled to open at 10:00 a. m. with a worship service led by the Reverend James H. Robinson, minister of the Church of the Master, New York City.

The Faculty and Students of the Hood Theological Seminary, Salisbury, North Carolina, are rejoicing in the presentation of two fine gifts to the Seminary during November. From the estate of the late Emily Lawall Gabel the sum of \$3,293.80 has been given while from the library of the late Dr. Eugene William Lyman of Union Theological Seminary approximately 700 volumes have been given. These cover the fields of Ethics, Theology, Philosophy and Psychology of Religion.

In the A.M.E. Zion Church Yearbook of 1895 (Directory) the following educational enterprises were listed: Livingstone College, Petty High School, Lancaster S. C., Jones University, Tuscaloosa, Ala., Greenville High School, Greenville, Tenn., Atkinson College, Madisonville, Ky., Greenville High School, Greenville, Ala., Zion High School, Norfolk, Va., Sherwood Orphan School, Petersburg, Va.

In the report of the late Bishop J. W. Hood (1892) is noted the following: Number of sermons preached, 99; Numbers of addresses delivered to churches and Sabbath Schools, 56; Number of episcopal visits made, 124; churches dedicated, three; Christmas sermon delivered at the Fayetteville Church (the fifteenth time). In addition the Bishop had traveled 15,670 miles in supervising his work.

BEHIND THE COTTON CURTAIN

The former editor of the A.M.E. Zion Quarterly Review, Bishop James Clair Taylor has suggested the title listed above as a feature of the REVIEW. In so many instances we have been kept face to face with the IRON CURTAIN to the extent that we need to be made aware of the COTTON CURTAIN here at home. We will attempt to list in these pages the happenings which we think are not only significant but demand our attention right here at home.

U.S. TO SEEK INDICTMENTS IN FLORIDA

From the New York Post, December 12, 1949

"Washington, D. C., Dec. 12—The Justice Department is ready to seek Federal indictments against Florida law enforcement officials who brutally beat three Negro "rape" suspects, the New York Post learned today. . . . the Florida officials will be charged with depriving the three youths of their constitutional right to a fair trial."

By the excerpts taken from the New York paper as listed above many of us will recognize the age old pattern of the South. It appears that the case of **rape** was never proved and that **confessions** were actually beaten out of the men arrested. According to the **Post** the Justice Department is laying the facts gleaned by a representative of the paper and the Federal Bureau of Investigation before a Grand Jury.

A few weeks ago Howard University gave a dinner for the group of student actors who had just returned from Europe. Guest of the occasion was one whom the Negro race fought hard to keep off the Supreme Court bench, Justice Hugo Black. The stirring words still ring in our ears as he answered the charges at the time concerning his association with clandestine groups. Admired for his honesty and admissions even his staunchest critics decided to "wait and see". Today the race feels secure with Justice Black. In his remarks he stated: "Its a long way from Clay County, Alabama to the campus of Howard University . . . and I'm glad to be here."

Hidden away somewhere in the pages of the American press was the account of an attack on a respected citizen in the South, an attack that ended in death. Guarded by a frightened lad for several hours who finally overcome his fear enough to secure aid he was found by sympathetic neighbors. After an intensive search his attackers were captured and jailed. For a time feeling ran high to the point that law enforcement agents feared for the lives of the accused. The part which makes this an impressive story in this land of too much violence is that the murdered man was a Negro and the attackers were WHITE.

From a Pennsylvania daily comes the stirring words of a Judge to a condemned prisoner stating that he had better be glad that his crime was committed in Pennsylvania and not in the South where, the inference was, law might have been taken into illegal hands. The Editor feels that no matter how terrible the crime those elected and charged with, the carrying out of our laws could do much better than use as an example the lawless forces of men, no matter where they might live. To our way of thinking, it is just such emphasis we would do well to de-emphasize.

And then there's the story of the mayor of a little Southern town who was so vehemently criticised for putting in sewers and paved roads in the Negro district that he went gunning.

EDITORIALS

MERRY CHRISTMAS

One of the two great holy days of all Christendom is at hand with all the great joy which these only can bring—the one rejoicing for all mankind in the birth of God's only begotten Son and the other redemption for whosoever will.

God's desire for peace and good will toward men seems furthest from most minds today. Yet we must know whatever our present or future status we alone stand responsible. It seems to us that our world has brought God to His helpless extremity.—helpless in that man, according to His plan, must remain a free moral agent. Perhaps our total troubles stem from the insincerity of our greeting—Merry Christmas; and yet more than ever those words bring to our hearts the one genuine desire so needed today.

A few years ago the United Nations was born in moments of silence—a silence that was supposed to allow God in or out of the individuals thoughts as he desired. This Christmas the United Nations finds itself faced with a great religious, as well as spiritual problem—the control of Jerusalem. There is little doubt men are busily engaged in finding the easiest and friendliest way out of the situation but one wonders if this too is not a case where "if you're big enough we'll walk around you, but if you're small enough we'll walk over you." There can be no Merry

Christmas as long as power politics and endless compromise governs actions. Somehow, somewhere those who are strong must become aware of the God Mission of being and in our wearisome lip service to human rights become aware that Christ came to an inter-racial world long years before nordic supremacy was born.

We exclaim "Merry Christmas" to our friends here in 1949, but could we not go further and work to bring about a better one in 1950? It's almost two thousand years now since the angels sang "Peace on Earth", a hope, a prayer. One hundred and seventy-five years ago—our leaders penned the same hope—based on the recognition of human rights. In 1950 Josh White Jr., will play in "How Long 'Til Summer"—a symbolic confession that the liberties and rights and privileges we admit are for all people has yet to come in our life. True enough "How Long 'Til Summer" is not the first of its kind. Native Son and Strange Fruit, repulsive and revolting to so many, brushed us against the grain. These earlier acknowledgements of human injustice are being followed by such screen plays as Pinky, Home of the Brave and Lost Boundaries, merely additional indications of our imperfections.

"Merry Christmas" is the theme of practically every business concern from one end of America to the other. One wonders how much emphasis would exist on this the Lord's birthday if His coming did not push sales to record highs—did not empty store shelves and warehouse floors so that the new line of stock could replace the sold goods. When Christmas comes a goodly portion of America will be glad its over. Many will seize upon the day as one of merry making with Christmas left out. A few of us will attend religious services on Christmas Eve or Christmas Day. That will the Son's meager share of His natal day.

"Merry Christmas" as we know it is so like feasting without the honored guest—giving presents to all except to him whose birthday it is—remembering our friends and relatives with good will, but neglecting to bring good wishes to the giver of all good will.

We suppose there would be little to commend us this day if it were not for the fact that some stony hearts are softened a little and most of us will smile this day even at our enemies.

IN AUDIO-VISUAL AIDS

When Christmas comes the minister is always looking for new and interesting materials which can be presented in the sanctuary not only for instruction but for the Christmas emphasis on this the Master's natal day. Those of you who have at hand the fourth issue of 1948 will recall that we recommend the following:

WHEN THE LITTLEST CAMEL KNELT

(a film strip which is now produced with records)

THE SHEPHERDS WATCH

(a film strip which can be used as an Advent service)

THE CHRISTMAS CAROL (Dickens)

(A film strip which tells in graphic form this old Christmas story)

'Twas THE NIGHT BEFORE CHRISTMAS (Sound Film)

(A story of the old poem, 'Twas the Night Before Christmas)

Recently two additional Christmas visual aids have been made available. We give a quick resume here.

RUDOLPH, THE RED NOSE REINDEER

We had the privilege of seeing a preview of the film on Rudolph and everyone who saw the film went away with the great desire to discover how it could be shown to church groups. The story based on the song by the same name will delight every child to whom it is shown this Christmas and for many years to come. Filmed by the Jam Handy Co., in Detroit and sponsored by one of the National Mail Order houses you will make no mistake in seeing Rudolph or showing it in your church come another Christmas.

THE CHRISTMAS STORY

by Florence Turvery Reeves

Mrs. Reeves who has written several articles for the Review and who is also a contributor to the International Council of Religious Education Journal has issued this and a companionate set call **The Madonna**. These pictures are 2 x 2 color slides, mounted and ready for use based on the masterpieces found in the National Gallery, Washington, D. C. The sets include:

THE CHRISTMAS STORY

(Six Slides)

GIORGIONE — Adoration of the Shepherds

(Two Slides)

DAVID — Rest on the Flight

BOTTICELLI — Adoration of the Magi

(Two Slides)

SASETTA — Journey of the Magi

THE MADONNA

(Six Slides)

MASOLINO — Annunciation

PIERO DI COSIMO — Visitation

RAPHAEL — Small Sowper Madonna

RAPHAEL — Niccolini Cowper Madonna

TIEPOLO — Madonna of the Goldfinch

TINTORETTO — Madonna of the Stars

These sets are accompanied with complete interpretations by Mrs. Reeves.

LOOKING AHEAD IN BOOKS

DEFEAT TRIUMPHANT

By Lewis MacLachlan

Hinsdale, Illinois: Henry Regnery Company, 1949. 84 pages. \$2.00

Defeat Triumphant is one of the greatest expressions of the true Christian Faith; and, moreover, it is truly a composite of the better type of theology and philosophy. This is, perhaps, an understatement in that the basic principles, as discussed by the author transcend the limitations of naive systems in their attempt to categorize the Gospel. "The Gospel demands for its full and proper presentation the same medium in which it was first given the world—human personality. It is necessary to state this plainly so that two mistakes may be avoided: (1) The Gospel does not consist of a body of doctrines. It is not the same thing as the teaching of Jesus, though it is not the Gospel if it is not in complete accordance with that teaching. Nor is it the Church's teaching about Jesus. It is a message which, while we must attempt to put it into words, and can no more refrain from putting into words than into action, can never find adequate and satisfactory expression in any words, however rapturous or however correct. (2) At the same time, the Gospel is not only the historical record of what Jesus did and suffered. It is an announcement of a state of affairs conditioned and revealed by our Lord's life and death. If it is an interpretation of life in the light of these events, it is the disclosure of facts about life which have been made evident in the fact of Christ."

The "gospel" is pointed out as a significant word, in that it announces the reign of God, "It is quite obvious, of course, that the present condition of the world does not represent His will or rule. We live in

a world in which evil is rampant, a fact recognized in the Johannine phrase, 'the Prince of this world,' for it is a world in which cupidity and fear have usurped a large measure of control. This is because the rule of God is of the gentle nature, persuasive nature of love, and does not take full effect in the lives of men except by their consent. It is possible to shut God out, and that is what humanity has done. But the Gospel declares and demonstrates the fact that God is nevertheless reigning, that there is a divine omnipotent power of absolute good awaiting the acceptance of mankind. There is a sphere in which the will of God is perfectly accomplished. The name given to it in Scripture is "Heaven". This Heaven is not far off, the remote abode of departed spirits, but is the real world of spiritual values in which man has his home." "The Christian Gospel is demonstrably true. It is not something that we have to shut our eyes and swallow. In the Life that is given through and by the cross, men find salvation. The explanation of this incident is less important than the fact. The sinner is justified by love and love is the true nature of God, for God does actually make men righteous by declaring them to be righteous" . . . "What is not in the mind of God loses its very existence. But the divine forgiveness is put into operation by the forgiveness of men, and our human forgiveness releases the divine power by which sin is abolished."

"The most important thing about the cross remains to be said and it is this: the cross takes its meaning from the fact that it is not the action of men only, but of God. The church sees in the cross the secret of human Salvation because it discerns there not only the historic act of Jesus, but the eternal act of God."

The cross is here pointed out as the frustration and defeat of Jesus in one respect, but in another it is the Victory of love and the spirit of God. "When love at its best and hatred at its worst came into conflict, it is love that wins. For the historic triumph of Jesus is the eternal triumph of God."

W. L. Yates

Professor of Church History and Missions

Hood Theological Seminary

THE ENGLISH NEW TESTAMENT

by Luther A. Weigle

A most helpful book in the study of the Bible is the book by Dean Weigle. Within its covers one may find the story of the various translations of the Bible from that of William Tyndale to the one now in revision, the Revised Standard Version (the New Testament has been completed). The book is of immense value to not only ministers but teachers in the church school as well. We recommend this book.

THE MAN FROM NAZARETH**by Harry Emerson Fosdick**

Out of his deep experience Dr. Fosdick has presented us with a new book which is of interesting value to Christian leaders. Rarely can one find the intimate touch with the subject as Dr. Fosdick presents Christ. Simple but moving and readable is this work which views Jesus as the daily crowds, the Scribes, the Pharisees, the sinners, the women, the children and his own disciples, must have seen him.

THE BOOK OF THE TWELVE PROPHETS (Vol. II)

A small work selling for 75c has just been published by Harpers. Containing but 112 pages it nevertheless covers the subject well and appeals to us because of its compactness and its availability to all. The book deals with nine of the prophets including Zephaniah, Nahum, Habakkuk, Haggai, Zechariah, Obadiah, Malachi, Joel and Jonah.

AN AMERICAN ANNUAL OF CHRISTMAS LITERATURE AND ART**Edited by Randolph E. Haugan**

Books of this type always interest us for so frequently the minister or Christian worker would like to have at hand materials dealing with a special subject. The book itself contains pictures and stories, many of them suitable for worship centers in the church school.

ANNOUNCING THE NATIVITY STORY IN ART

As a lover of art and a leader in the audio-visual movement in the church, you will rejoice in the announcement of the publication of THE NATIVITY STORY IN ART for the Advent season.

You could make no finer gift than The Nativity Story in Art to those in your Christmas mailing list, or to your church congregation. To those who know and love the greatest story ever told, the world-famous paintings that are reproduced will throw fresh light on the drama of the incarnation. To those who have lost touch with the meaning of Christmas, The Nativity Story in Art may come as glad tidings of great joy.

This story interpretation of the birth of Christ is a masterpiece of the printer's art. World-famous masterpieces have been carefully selected by Howard Ellis, widely known artist and interpreter of Christian art. Each picture is reproduced faithfully in full-page, two color duotone.

The 20-page booklet is printed throughout in beautiful blue and black, in a convenient size, suitable for mailing in a 5 x 7 envelope. The jacket is an artistic design in two-colors in a beautiful Christmas motif.

The arrangement of the booklet is in scenes, which makes it possible

to use the pictures and their interpretations as the basis of a dramatized worship service for Christmas. A kodachrome slide set of the eight pictures included in the booklet is available from your church publishing house or the Society for Visual Education, Chicago. All the materials needed for a rich worship service—scripture, hymns, pictures, and interpretations are here.

The time is short. The edition is limited. The price is right. Order in quantities of fifty or more for special quantity rate of 10c each.

BROTHERHOOD WEEK

FEBRUARY 19-26, 1950

(Sponsored by the National Conference of Christians and Jews)

In the Declaration of Independence the Founding Fathers proclaimed to the world. "All men are created equal and are endowed by their Creator with certain unalienable rights." These words are the very foundation and cornerstone of our American democracy. There is no other enduring foundation for any nation. It is still true, "That nation alone is great whose God is the Lord." Nations which adjust themselves to that conviction live and nations which refuse to adjust themselves to that conviction perish. Freedom is the gift of God and not the gift of man to man. What man gives, man can take away. If the dignity of man is the gift of a state, who, then, can question the state when it liquidates Jews, permits lynching of Negroes, and disavows all moral law and religious value? Democracy can no more survive without an awareness of God than a watch can run with a broken mainspring. Freedom of religion does not mean freedom from religion, any more than liberty of conscience means liberty from conscience.

When you accept that as a basis for life there follows out of it a deep concern for people in terms of civil rights and a new consciousness of brotherhood. If God is our Father, then we are all His children and we are brothers, living together for the common good. It is to this high task that the National Conference of Christians and Jews dedicates Brotherhood Week.

We cannot escape the fact that this week is observed in a grim hour for the world. There are cruel forces at work in our world which disavow and deny that conviction. The Communist attack on Catholic and Protestant in many nations is founded upon the cynical sophistry that all religions must be liquidated save the gospel of Karl Marx. If that should come to pass, then human and civil rights and the brotherhood of man would cease to exist on the earth. This is the issue before us today whether it comes to focus in the fifteen Protestant ministers in Bulgaria, a Catholic Cardinal and a Lutheran Bishop in Hungary, a Coolie in China or a Negro in Georgia. It is time for us all to bear witness in our own country to this

belief in the Fatherhood of God and the brotherhood of man, not simply in word, but in deed. So shall we make ourselves secure and become a beacon of light to all the world.

Dr. Joseph R. Sizoo, President
New Brunswick Theological Seminary

BROTHERHOOD WEEK — FEBRUARY 19-26, 1950

(Sponsored by the National Conference of Christians and Jews)

It will come as a distinct surprise to many a Christian when, on the Last Day, he confronts as his judge a young man, surpassingly handsome, and with a face that is unmistakably Jewish. It's only natural, especially in these latter centuries, to identify Christianity with the non-Jewish element in the world, such that to say a man is a Christian is practically, by that very word, to spot him as a Gentile, or a non-Jew.

We tend to forget that when the Wise Men came to Jerusalem they inquired, "Where is he that is born king of the Jews?" And Herod sent them to Bethlehem, the ancient City of David, where they found Jesus..

And when the Messiah began His public life, He surrounded Himself with twelve Jews—the Apostles. In fact, it was a Jew, St. Paul, who first carried the Gospel to the Gentiles. It is through him that the rest of us have been made sharers in God's revelation.

That Blessed Virgin Mary, who was His mother and to whom Christianity has had such a tender devotion throughout the ages, was a Jewess, the daughter of St. Anne and St. Joachim.

Catholics venerate a Jew, St. Peter, as their first pope, and another Jew as his successor.

It was the children of Abraham who, through generation after generation, handed down God's truth in a world that else would have lost it. Moses, David, Solomon, Isaiah—Jews, all of them— were God's instruments in penning the most sublime pages of our literature. They were His people, chosen above all others, to preserve orthodox dogma, the concept of an invisible Creator of all things. It was their mission to school the world in a religion of sacrifice and atonement, to sensitize the human conscience and educate it to ideas of justice, truth, and purity.

And they fulfilled their mission admirably. They had their lapses, it's true, but always somehow they managed to get back on the track. So that when Our Lord did come, finally, He could speak to a people that understood His language, a people well versed in things of the altar.

Protestant or Catholic, our spiritual ancestry is Jewish. It is a fact we should never forget.

Reverend Richard Ginder
Editor, **The Priest**

LIBRARY

Memphis Theo; Seminary
168 E. Parkway South
Memphis TN 38104

47
59:2-
LEVEL
ONE

THE A. M. E. ZION QUARTERLY REVIEW

— o —

Music from the Grass Roots

Russell A. Hammar

Homiletic Hints from a Preacher's Notebook

William O. Carrington

The State of the Church, A Sermon

Stephen Gill Spottswood

Hinduism and Christianity

Herbert H. Stroup



The A. M. E. Zion Quarterly Review

DAVID H. BRADLEY, Editor

P. O. Box 146, Bedford, Pa.

TABLE OF CONTENTS

Eli and Samuel	53
Florence Turverey Reeves	
Music From The Grass Roots	56
Russell A. Hammer	
Homelitic Hints from A Preacher's Notebook	61
William Orlando Carrington	
Hinduism And Christianity	67
Dr. Herbert R. Stroup	
The State Of The Church	71
Stephen Gill Spottswood	
A Brief History of the African Methodist Episcopal Zion Church	73
William J. Powell	
The World Today	86
Storyettes of Zion History	86
The Review Laboratory	89
Editorials	90
Looking Ahead In Books	94

1 9 4 9

Volume LIX, No. 2

The A. M. E. Zion Quarterly Review was founded in 1890 by the late Bishop George Wylie Clinton, D. D. It is published by the Publishing Board of the A. M. E. Zion Church. David H. Bradley, Editor. Entered as second class matter at the Post Office at Paterson, New Jersey, under the act of March 3, 1879.

Questions peculiar to the function of the minister will be answered promptly. All communications should be addressed to the editor.

Subscriptions: One year in advance—\$2.00; Canada, \$2.10). Single copy—0.50; Foreign countries—\$2.25 per year.

Copyright 1949

A. M. E. Zion Quarterly Review

All rights reserved.

Printed in the United States of America



ELI AND SAMUEL

Barent Fabritius. 1624-1673. Dutch.

Original: Art Institute of Chicago, Ill.

By Florence Turverey Reeves.

Among the seventy or more pupils and followers of Rembrandt were the brothers Barent and Carel Fabritius. Barent, less well-known than Carel, was a close follower of his famous teacher. The spot-lighting of this picture makes us immediately

aware of this fact; yet by the large masses of the background and the fact that the lighting is sharp and direct and not diffused, we get the impression at once that this is a follower of Rembrandt and not the master artist himself.

Recall the beautiful story of Samuel—that child who was a direct gift of God. When he was still very young his mother brought him to the temple and dedicated him to God. There he worked and served under the direction of Eli the priest. We are all familiar with how God called Samuel one night and spoke directly to him. The picture “Samuel Praying” by Sir Joshua Reynolds is probably well-known to all. Fabritius depicts what happened the next morning when the little Samuel had to face Eli and reveal God’s message to him. It was a hard place for a little boy and the few words in the Bible are direct.

“And Samuel feared to show Eli the vision. Then Eli called Samuel and said, Samuel, my son. And he said, Here am I. And Eli said, What is the thing that Jehovah hath spoken unto thee? I pray thee, hide it not from me . . . And Samuel told him every whit, and hid nothing from him. And he said, It is Jehovah: let him do what seemeth good.” (I Samuel 3:1-18)

Against the large plain wall of huge cut stones and a fluted marble column, two figures hold our attention. Eli sits against the wall facing us. The high-lights of the picture form an oval, starting with the sleeve of the boy, the collar of his blouse, the crown of his head, the brilliant light on the wall against which Eli’s head is set; then the eyes travel down the open sheep-skin coat to the hand of Eli which brings us back again to the child Samuel. Samuel’s little back is so expressive that although we do not see his face, we know his thoughts and feelings. He is a big boy now in his velvet tunic and homespun blouse. On his belt hangs a canteen. He has already repeated the stern message of God and what is to happen to Eli’s wicked sons. His little body is tense with uncertainty as his alert head turns toward the priest. This gives the impression that he is being absolutely honest as he tells what God has revealed to him.

Fabritius, following the manner of the times, clothes his figures in the garb of his own day, but here this seems appropriate to the story. Only the large velvet hat with the wide fur brim silhouetted against the bright wall seems unusual or striking. We scarcely notice the long cord which leads to the dagger tucked in

his belt, nor the finely wrought buckles, for our entire attention is fastened upon the face of Eli. It is a Jewish face with a heavy beard, but the beard does not hide the thoughts so clearly revealed by his expression. Eli looks at the child yet does not see him; his forehead is wrinkled in perplexity and there are lines between the eyes indicating deep thought. Eli's lips are parted but he does not speak. His left ear seems unusually prominent as though he were listening in wonder and amazement that so austere a message should be imparted to so small a child. His face reveals his sorrow and disappointment as he ponders the Word of God. Resignation, dejection and patient submission are all here portrayed, though somewhat tempered by his love for the child indicated in his left hand with the forefinger slightly raised toward the boy. So age filled with the wisdom of experience waits to learn what Divine revelation makes known to the child-like heart.

MUSIC FROM THE GRASS ROOTS

Russell A. Hammar

Director of Music and Youth Activities

Emanuel Baptist Church

Ridgewood, New Jersey

The age-old fact that the church choir is the war department of the church is still prevalent today. Some people are resigned and calloused to it; others feel there should certainly be a way of establishing the choir in the hearts of the congregation. It is a case of whether or not a choir is to be tolerated or respected.

Is it not true that often the choir is regarded as a fixture, and the congregation becomes indifferent to its weekly performance? We seem to have established hopelessly low standards of choral performance, dismissing it with "Oh, well, that's all one can expect from an amateur group," etc. Now, that is one reason why, in my estimation, we have difficult choir situations. Too often we feel there is nothing that can be done about it.

But let us consider some of the factors influencing this basic attitude of "tolerance versus respect". We are affected by how well a choir interprets the inspired works of great and ordinary composers. The congregation can be led to new experiences in worship, while the choir can achieve a great sense or experience of worship in the satisfaction of actually **leading** others in worship.

This brings us directly to the philosophy concerned with appreciation of music.

All too often those in the congregation feel that the music should somehow penetrate their subconscious. The listener often refuses to believe that most worthwhile music requires effort and concentration on their part, just as it takes effort and concentration to follow and absorb the sermon which follows. Consequently, the only music which moves persons with such an approach is that which appeals to the surface emotions, instead of reaching into the soul.

But do not misunderstand me; I do not infer that music must be devoid of emotion. It must have great feeling and emotion in its expression, and it must interpret the mood of its text. However, we should try not to build our approach to music from the purely sensorial standpoint. Rather, we should look for the message of the text as revealed through the idiom of music. We

should look for the mood conveyed. Is it brilliant and joyful? Is it somber, retrospective or sad? Is it moving? (Here again the interpretation of the choir is all important in conveying the mood).

Let us examine further this approach to music. Why do we have such poor habits of concentration? Most likely today we encounter so many stimuli in the course of a day's living, we subconsciously shut out a part of most impulses which reach our brains. We turn on the radio and promptly pick up a piece of reading matter thus splitting our attention. Consequently, in order to penetrate our half-attention, the appeal is made to that which is closest to the surface — our base emotions. Radio commercials scream at us in an attempt to frighten us into using a certain brand of shampoo in order that we "too" might be popular or have more pep if we eat that specific brand of cereal.

We have brought that pattern of half-attention and resistance into almost every phase of our modern living. We refuse to put forth effort to absorb content. If it doesn't penetrate our subconscious, we find ourselves bewildered and disappointed if we don't miss it altogether. How often music is background for other thoughts! This fact is not in itself entirely bad in its influence upon the individual. It can be quite useful, but I am afraid it has become a substitute for comprehending the real message of music which has something to say.

But what about the philosophy on the part of the choir and its director. That is a question of primary importance, for how can a congregation appreciate music which is half-prepared!

This philosophy must have the foundation of a sincere approach on the part of those preparing this worship experience. Intense rehearsals, though sometimes tiring to body and spirit, produce satisfying results. Attitude is all-important: every member must lose himself in the thing which is greater than the individual—the corporate efforts of the many. If one has a "solo complex" he must lose it in favor of the group.

Another phase of this philosophy may be examined by considering the "style of music". This factor is again all-important in this choir-congregation rapport which we are seeking. The "sentimental" or over-emotional music is almost always the favorite of the congregation because it can be absorbed with a minimum of concentration, while the "cold" more classic type of selection is generally disliked—or again "tolerated". The former

is absorbed with a minimum of effort, while the latter takes a great deal of imagination and concentration to appreciate, even if the work is performed well. Therefore, it seems to me that a more middle-ground style of music is of greater benefit to all concerned where better understanding is sought between choir and congregation.

My conviction is that the listener should **enter in** to the spirit and mood of the music that he try to find the message interpreted by others. One doesn't have to be a Rachmaninoff or a Deems Taylor to rise to the inspiration of the music.

Many of the most sympathetic appreciators of music, whom I have known, have been persons with little or no formal background in music. It is, then, our basic attitude of sincerity toward understanding something which is paramount in our appreciation of it.

Further examination of this discussion of the "style" of music which a choir might sing, leads me to what I consider one of the greatest problems of the choral director and the choir. Too many choirs attempt to sing musical selections more difficult than the experience of the members will permit. Simple music, such as a hymn, prepared well, is infinitely more effective than a poorly performed impressive work. Most choirs should adhere to the hymn-chorale type of selection, or the less-intricate polyphonic music if they are to fulfill their purpose of leading others in worship. Occasionally, an ambitious, impressive work, thoroughly prepared will prove themselves extremely effective.

Another incidental formula in better choir-congregation rapport is to sing fewer anthems and do them so well that the congregation will actually anticipate their performance! One has to become familiar with something before he can understand it and music is no exception. If hours are spent in preparation, then it is certainly worthwhile singing that anthem more than once a year.

There is a point at which I differ with many church musicians. That is as to the type of voice which constitutes the best choral production. Many persons feel that the powerful, rich and tremulant voice makes for beautiful choral tone. I believe just the opposite, for it is with the "plain", untrained voice—lacking in tremulo—which makes for the best blend and intonation. The colorful voices will always be heard above the others of a choral group, and with the exception of a solo passage, accompanied

by the choir, this should never happen. The tone should be like that coming from an organ—every pipe blending with the others. A choir of several solo voices (or persons with “solo complexes”) produces chaos, unless those persons learn to control the qualities of their voices which make them individualistic.

“But,” many say “what contribution can these anemic, plain voices be to a choir?” In the first place good blend and intonation (best achieved by less colorful voices) produce much more satisfying effects than great volume. In fact, these “plain” or “grass roots” voices create more body in that they are unified and not fighting one another. Secondly, by using more of these untrained voices, the membership of the average choir can be tripled, thus achieving greater body of tone and more volume.

To illustrate this point let us consider the pipes of an organ. It is composed of many sets of pipes through which air passes. Similarly, air passes through the many human pipes. If the pipes of the organ did not blend with one another, meaningful harmony would not result. The same is true of voices. If they too do not blend, disunity and dischord are heard. Or suppose that few — or many — instrumentalists in an orchestra each decided that his instrument should be heard above the others. Disharmony would be the obvious result. The same is true in the realm of the combining of voices.

We need more people in our choirs. It has been my experience to find that at least fifty per cent of the people in any congregation would be capable of learning to coordinate their vocal muscles well enough to sing in a choir in a relatively short time. Many persons have a natural “knack” for singing and merely need a little advice on vocal production. Of course they also need encouragement. I have had persons, who didn’t know a note from a semicolon, and, after a time of learning to follow others, contributed a great deal to their respective sections. Of course they will never be solo artists, but they are valuable material for a church choir. Not everyone can “break a hundred” the first time he tries his hand at golf, but almost everyone can improve his coordination (with varying degrees of effort) to the point at which he can play the game—unless he has a physical handicap. Even then surprising results can be achieved.

My plea is that more “spectators” in the congregation should enlist their services in the choir to make it a larger group. Choral directors should welcome large numbers with which to work, even though the edges are rough. These voices are instruments

of God and should be cultivated in a group to sing His praises. True, alone they could not stand, but combined, they can thrill people in worship.

I am not unaware of some of the problems a choir director faces with grass roots singers, but if the singers and their problems are dealt with properly, the total result can be much more gratifying than the small, elite, "selected" voiced choir composed of aspiring soloists.

The first problem we face with our "grass roots" singers is usually that of poor sight reading. The average person, unless he is primarily an instrumentalist, cannot read new music and so he must memorize it. This problem is best solved by holding section rehearsals with one person pounding out the notes of the piece. Each section (soprano, alto, tenor, and bass) goes off separately in a room with a piano, and under the leadership of someone who knows the notes of the piano, teaches the rhythm and notes to the group. It is a rare instance where no one in a given section is able to play the notes and interpret the time values. Occasionally a director may have to import someone from another section (who probably is a good "reader" himself) to play the notes for a section devoid of a leader. Given four section leaders then, each section can learn its part of the average anthem in twenty to thirty minutes of concentrated section rehearsing. On difficult works more than one section rehearsal might be required.

A second problem in grass roots singing is intonation. Frequently the "aim" is not as exact as it might be, but with concentration and singing frequently without accompaniment a group can achieve good results. Certainly these "plain" voices, which tend to be more vocally homogeneous than highly trained "individualistic" voices, lend themselves to more steady and exact pitch. The problem is for them to train their ears as to what to expect. Incidentally, unaccompanied singing also tends to improve the general tone quality, because an organ can cover up a multitude of "sins".

A third problem encountered is that of blend. Often, one or a few voices are heard standing out above others. However, persistent attention on blending voices, coupled with cooperation from every person will produce improved blend. Again the untrained voice lends itself to the moulding of the director, because it is not set with certain "solo" singing concepts which are in opposition to homogeneous tone quality.

I do not pretend to be the final authority on choral singing. On the other hand the principles embraced above have been tried and have proved themselves successful in many areas of a new school of approach to group singing. It seems to be analogous to the basic concept of democracy—that the “lowly” individual is, after all, the greatest in numbers and consequently should have great consideration in being served. There should be many, many persons in our church choirs seeking to serve others, and at the same time providing for themselves a valuable outlet for their energies, thus reaping satisfaction.

HOMILETIC HINTS FROM A PREACHER'S NOTEBOOK

By William Orlando Carrington

Recently I was privileged to share in the Leadership Training School and Ministers Institute sponsored by the Tennessee and the East Tennessee and Virginia Conferences of our Church, and held at Swift Memorial Junior College, Rogersville, Tenn. In the class in Preaching we dealt, among other things, with the question as to where we may find suggestions for sermons. And I am moved to pursue that line here.

Shakespeare speaks of finding “tongues in trees, books in running brooks, Sermons in stones, and good in everything.”

We are not Shakespeares, however, and may be hopelessly lacking in the poetic insight and imaginative perceptiveness to make such discoveries, but if we are willing to cultivate an alert and observing mind we may find them, for example, in the newspapers and magazines; in the advertisements in subway and other public service conveyances or elsewhere, (I heard my son preach a good sermon on “The Center of Attraction,” the theme borrowed from a candy advertisement in a subway train); in conversation with people or in just listening to people talk; in the books we read, and so on. A striking sentence flashes out of a page, a haunting phrase pursues us and will not let us go, a new idea grips us and hammers us into awareness of its sermonic utility, a line or two of poetry or, it may be, an entire poem flaunts its homiletic possibilities before us.

Of course the Bible is our original and primary source book, and it is a never-failing spring. But even her new light may be gained on many a text by consulting the Revised Version and its marginal renderings, the new translations — Moffatt's, Weymouth's. An American Translation (the Old Testament by a group of Old Testament scholars and the New by Goodspeed),

and the rest of them.

The following outlines will serve as illustrations:

BETTER LIGHT A CANDLE

A light that shineth in a dark place.—2 Peter 1:19.

Sometime ago a group of American Christians were angrily discussing the ruthless devastation of Nanking by the Japanese. The door of the room where they were carrying on their heated discussion opened and a Chinese professor from Nanking entered and said: "Friends, it is better to light a candle than to curse the darkness." That is a wise word fitly and seasonably spoken, and it needs to be heard and heeded again and again.

There are times when we are the victims of misunderstanding, injustice, or some grievous wrong; or it may be we are confronted with some one or other of life's dark problems, some strange providence, or some of those ways of God which are past finding out; and we are minded to inveigh against it all, to grow bitter and resentful. It will be wise to remember this word then: "It is better to light a candle than to curse the darkness."

Sometimes the darkness we are disposed to curse appears in the national scene occasioned, it may be, by economic exploitation, racial injustice, discriminatory practices, or some such thing. Sometime the darkness may be global and occasioned by clashing ideologies, or national ambition or rivalry. But it is always "better to light a candle than to curse the darkness."

Think of some candles we may light.

1. The Candle of Understanding.
2. The Candle of Tolerance.
3. The Candle of Faith.
4. The Candle of Patience.
5. The Candle of Prayer.

THE GREY ROADS OF LIFE

In her youth during her hard student days, Madame Curie wrote in Polish a poem which her daughter Eve translates into English for us in her excellent biography of her mother. I quote two or three lines from it:

"She must leave the land of Science
To go out and struggle for her bread
On the grey roads of life."

That haunting line, "the grey roads of life," gives us our theme for this morning. Who does not know something of these grey roads? The young, perhaps, are the only ones who know nothing of them. They walk with flushed hope down what seems a golden road; they dance with carefree dalliance along some primrose path. They thrill to the sheer joy of living; they dream of romance along the sunlit way. But that ends all too soon. We are all wayfarers, pilgrims, and sooner or later our journey takes us down some of these grey roads where thrills are only a memory and romance a vanished dream. There are many here this morning who know what I am talking about, who have been trudging along these roads for a long time and for whom they seem to have no end—the grey roads of life—

"Gray, gray, gray, gray!

The color of skies on a wintry day!

Gray like hair that has lost its gold!

Gray like shawls that wrap the old!

Gray like somber prison walls,

Leadén bullets and cannon balls!

The color of silence when song has fled!

The color of ashes when fires are dead!

Gray like wolves that run in a pack

Through a forest dim, on a lone man's track!

Gray like coffins and churchvard stones,

Gibbering phosts and bleaching bones!

Gray like clouds that hide the sun!

Gray like life when love is done!

The grey roads of life! Let us think of some of them.—

1. There is the grey road of **monotony**.
2. There is the grey road of the **commonplace**.
3. There is the grey road of **failure**.
4. There is the grey road of **sorrow**.
5. There is the greyest road of all—the grey road of **sin**.

But we may find God on any of these grey roads of life, if we will, and His presence will transfigure them for us. Recall those two disciples journeying to Emmaus (Luke 24: 13-35). What a grey road that was for them! . . . But the presence of the risen Christ transfigured it forever for them.

ON GROWING TALLER

And Jesus increased in wisdom and stature, and in favor with God and man.—Luke 2: 52.

Karle Wilson Baker has a little poem titled "Good Company" in which she sings:

"I have grown taller today from walking with the trees." Growing taller is our chief business here. We are not thinking in terms of the physical for we soon reach the limit there, and as Jesus said, no man by thinking or worrying about it can increase his physical stature by a single cubit. But in his mind and heart and soul a man can go on growing taller for, as Browning has it, "Man was made to grow, not stop."

How does one grow taller? The ways are too numerous and various to be dealt with in a single sermon. Let me mention some of them in passing and then deal more specifically with two or three others which I desire to stress.

Great books help us to grow taller. Some books stretch our intellect, some search or enlighten the conscience, some enlarge the heart, while others refine and inspire our spirit. Great art, great poetry, great music all perform a similar ministry. In Edna St. Vincent Millay's poem "The Concert" the maiden desires to attend the concert alone because her lover's presence would come between her and the song and she would miss all that the music might do for her. Pleading with her lover, she promises that she will come back to him a little taller than when she went. Exactly so! Beautiful music, fine art, noble poetry help us to grow taller.

The love of Nature makes us grow taller. Many who have learned to see "the beauties of Nature and the wonders of the world we live in" through the eyes of Sir John Lubbock, or have been shown glimpses of Nature in her varied moods by some Nature lover, can say with Wordsworth:

"I have felt
A presence that disturbs me with the joy
Of elevated thoughts;" etc.

Nobody can have that experience without growing a little taller.

Now let me list three or four ways of growing taller which need to be dealt with more specifically and fully —

I. We grow taller when we overcome temptation

II. We grow taller when we respond to elevated moods.

For example: 1. The mood of worship. 2. The mood of reverence. 3. The mood of aspiration. 4. The mood of helpfulness.

III. We grow taller when we use pain creatively.

IV. We grow taller in the company of great souls. Supremely so in the company of Jesus Christ.

CLOTHES FOR GOD'S SPIRIT

The Spirit of the Lord came upon Gideon.—Judges 6: 34

See how that is rendered in the Revised Version margin and observe what a difference it makes: "The Spirit of Jehovah clothed itself with Gideon." Can anything be more picturesque and suggestive? When God's Spirit can use a man like that anything might happen.

1. That is the chance that God is always waiting for.
2. That is how God makes the poorest life really significant. (See Judges 6: 15). A nobody may become somebody.
3. That is how God makes us effective servants.
4. That is how God prepares us for victorious living.

All this calls for complete surrender and dedication on our part.

SILENT UNTO GOD

My soul is silent unto God.—Psalm 62: 1 (Revised Version, marginal rendering).

1. There is the silence of **indifference**. That is bad.
2. There is the silence of **submission**. That is good, in some ways.
3. There is the silence of **resignation**. That is better.
4. There is the silence of **trust**. That is best.

ON THINKING SANELY OF OURSELVES

In virtue of my office, I tell every one of your number who is self-important, that he is not to think more of himself than he ought to think; he must take a sane view of himself.—Romans 12: 3 (Moffatt's Translation).

Most people would perhaps resent any insinuation or implication that they don't think sanely about themselves. But St. Paul who knew human nature so well found it necessary in this letter to the Romans to urge that they take a sane view of themselves. If all the truth were known about all of us it might be found that most of us have a little streak of insanity, and perhaps nowhere more than in what we think of ourselves. At any rate, we may profit somewhat from the consideration of our theme.

To begin with—

I. We must decide to accept ourselves as we are. That means—

1. That we must not think more highly of ourselves than we ought to think. We must suffer no illusions about our own greatness, or goodness, or ability, or importance. The grace of humility will help us here. We must know our own limitations.

2. We must not think less highly of ourselves than we ought to think. There is a false humility that is bad. There is a self-depreciation, a self-disparagement that is harmful. We should refuse to be browbeaten into despising ourselves by the combined efforts of a mechanistic philosophy and much of the new psychology and astronomical science. Our limitations and handicaps are not the whole story. A fine sense of self-respect will help us here.

II. Accepting ourselves factually, we must not accept ourselves as final. We are not finalities; at best we are becoming. Tennyson sings, "Man as yet is being made," and Browning insists that "Man is not man as yet." No man needs remain as he is or where he is. We have to reckon with the promise of personality, with the potentialities of human nature. "Thou art . . . thou shalt be." Adler speaks of "the human being's ability to change a minus sign into a plus."

III. We must discover and utilize our resources.

1. The resources we have in ourselves.

2. The resources we have in religion and God.

HINDUISM AND CHRISTIANITY

A Study of Similarities and Contrasts

Dr. Herbert R. Stroup

Brooklyn College, Brooklyn, N. Y.

Similarities:

1. Both Hinduism and Christianity postulate a supra-human source of aid in life. As religions they give testimony to the lasting significance of the spiritual and the permanence of the material. "In some respects the most important point of contact with Christianity (on the part of Hinduism) is 'the unquestioning belief in the supernatural.' " (Report of Commission IV, "The Missionary Message in Relation to Non-Christian Religions, "World Missionary Conference of 1910, p. 186). Although the conceptions differ widely in Hinduism as to the nature of the Divine Power (s) at the core of reality nevertheless it is noteworthy that the universal, pantheistic Brahma holds wide acceptance. Both Hinduism and Christianity claim that God is above race and clan, color and country; God is universal. The range of Hinduism's deities is from the polytheistic conceptions of the Rig Veda, the neuter Brahma, to the personal Krishna of the Bhagavad Gita. Still, Hinduism unites with Christianity in showing preference for the spiritual.

2. Although the Sacred Scriptures of Hinduism and Christianity cannot be said to have entirely similar interests, it is true, nevertheless, that there are certain similarities in the Sacred Scriptures of each religion may be found an explanation of creation, philosophical speculation, ceremonialism and legalism, and devotional or inspirational material. It is as though the complex phenomenon or religion needed these various means of clarification and presentation. In some respects, the Rig Veda reminds us of Genesis, Upanishads of the Gospel of John, the Brahmanas and the Laws of Manu of Deuteronomy-Leviticus-Exodus, the Bhagavad Gita of the Psalms or even of the Gospel of Luke. It must be pointed out, however, that Hinduism lacks a certain historical interest which may be found in the Christian Bible. Hinduism's Scriptures do not contain any books of history which might be compared to the Hebrew-Christian historical books of Kings, Chronicles, Acts, and the Synoptic Gospels.

3. There is another aspect of the Sacred Scriptures of Hinduism and Christianity which is important enough to make a spe-

cial point of similarity. It is significant that the Scriptures of these two religions have accumulated over long periods of time and have been written by many authors. There is a variety of points of view, cosmic attitudes, personal devotion, etc., in the Scriptures of both religions which gives them a degree of catholic interest. To put it in a minimal way, there must be some value to a writing if it is preserved and revered over long centuries of time.. The fact, too, that many authors have taken the task in hand guarantees a richness and a variety which would otherwise be lacking if one person wrote the Scriptures in their entirety.

4. Both Hinduism and Christianity represent a type of religious faith which will not allow God to become too abstract and distant from human life. In the Upanishads, the moral impersonal Brahma is so removed from the human scene and so indifferent to problems of morality that a palace prince revolted, disbelieving in any Deity, but strongly emphasizing moral human relations. Later Hinduism itself supplied that which the Upanishads lacked in that it developed the doctrine of incarnation of the Deity Brahma in the form of Krishna. God cannot be so distant, the Hindus argued; he must be connected with human life. In the later history of Hinduism, avatars are numerous. Likewise, in old Palestine, when the Jews returned to their beloved land and once again attempted to erect a nation which might represent the glory which was past, they found difficulty in adapting themselves to the newer conceptions of Jahweh which they had gained from their dispersion experiences. In the days of Amos, Jahweh was a national god, who jealously guarded the affections of his people. The humiliating dispersion of the Jewish people, taught them that Jahweh was greater than the nation and that he was not dependent on the nation. In a sense, at this time (with the universalizing of Jahweh by the Second Isaiah) the Deity of the Jews became unrelated to the lives of the believers; because He was everywher he was nowhere. This condition was alleviated by the life and character of Jesus, for when the Jews looked upon him (some at least) they saw God. The historic doctrine of the Christian Church is the incarnation of God in Jesus. On this ground, both Hinduism and Christianity meet.

5. Each religion recognizes the place and power of faith. In the Bhagavad Gita emphasis is placed on a new means of salvation. According to the Hindu Sacred Scriptures, Bhakti or devotion or faith in Krishna brings the individual into the desired-for salvation. The Bagavad Gita is especially lax on caste in that it calls upon all to partake of its good news. Thus faith in Krishna

has become an important doctrine in later Hinduism. But, Christianity, too, has felt the need of faith, in religion. Right relations with the Father-God cannot be attained simply by right doing, for all human life is tainted with imperfection. "All our righteous deeds are as filthy rags." (Isaiah 64.6). According to Christian belief there is a part of our characters (some would say a permanent condition or state) which we are unable to rectify before the moral Father. It is, therefore, by His grace (unmerited love) that we are saved." Our salvation is not by any meritorious deeds of our own, "lest any man should boast." (Ephesians 2.9). This does not mean that God does not care for our moral efforts. We are co-workers with Him in righteousness. It does not mean that after all our moral strivings find success we still need to be "saved by grace." Both Hinduism and Christianity have taught that a working faith or devotion supplies a need of man, and helps him in maintaining right relations with Deity.

6. Both Hinduism and Christianity believes that moral justice will not be attained or completed in life, and that some future means of securing it comprises an essential aspect of religion. "The Hindus have a keen sense of retributive justice. Their doctrine of Karma corresponds, albeit in a most imperfect manner, to the Christian doctrine that 'whatsoever a man sows, that shall he also reap.'" (Report of Commission IV, "The Missionary Message in Relation to Non-Christian Religions, "World Missionary Conference of 1910, p. 168.) The belief in re-incarnation or transmigration in Hinduism is an attempt on the part of that religion to express a future, justice-securing law which works as a cosmic necessity. The historic doctrines of heaven and hell, in Christian theology have been an attempt along the same line. Both religions hold the doctrine of the immortality of the soul. "It has frequently been suggested that although Hinduism is undoubtedly pantheistic, nevertheless a large proportion of Hindus entertain a practical belief in personal immortality and in the existence of one Supreme God." (Report of Commission IV, "The Missionary Message in Relation to Non-Christian Religions, "World Missionary Conference of 1910, p. 196.)

7. Both religions are partially mystical. S. Radhakrishnan, the eminent Indian philosopher, in his "Eastern Religions and Western Thought," (1939, pp. 290-305) attempts to show that there is an affinity between the mysticism of the East and the theology of Karl Barth. It is to be doubted whether or not Professor Barth would assent to this categorizing, as the newer trans-

cendentalists are opposed to mysticism. That Hinduism and Christianity do contain certain elements of a mystical nature seems to do justice to both religions. The late Professor Otto has written upon this subject in his "Mysticism: East and West."

8. Hinduism and Christianity each claim for themselves a special relationship to God. Just as the Jews thought they were the chosen people of Jahweh, so the Hindus feel that they bear a special relationship to God. "To the Hindu, as to the Israelite, his people are holy, because their religion is God-given and their literature divine; and being holy they are cut off both socially and religiously from foreigners." (J. N. Farquhar, "The Relation of Christianity to Hinduism," *International Review of Missions*, vol. 3, No. 11, July, 1914, p. 423). Although Christianity does not claim, of itself, any exclusiveness, nevertheless, it does seek to unite men with the universal, moral, loving and forgiving Father-God. Inherent in Christianity is its claim of superiority and its element of presumption. (See W. E. Hocking, "Human Nature and Its Remaking," edition of 1923, the Chapter "The Crux of Christianity," pp. 403-406).

THE STATE OF THE CHURCH

By Stephen Gill Sportswood

Heb. 12: 1 & 2—"Run with determination the race for which we are entered fixing our eyes upon Jesus, our leader and example in faith."
(Goodspeed)

INTRO:

In the great book of Hebrews we have presented a mighty metaphor of the church: "Run with determination the race we are entered," says the author, "fixing our eyes upon Jesus, our leader and example in faith." If we look at the state of the church, we behold a

A. RACE BETWEEN CIVILIZATION AND THE CHURCH.

History reveals that for thousands of years through the development of many religions that God has desired to infiltrate the cultures of civilization and reveal Himself and His will to men. Our present-day stress on nationalism shows the trend of loyalty to the state versus loyalty to God. Current social surveys indicate that the enlarging urbanization of civilization causes great drifts away from the formal observance of religion. The recurrence of war develops a cultural pattern that is opposed to pure Christianity. Into the welter of our modern civilization we find the church with its ideals of unconditional loyalty to God, with its poetic litanies and sacraments, with its philosophy of peace and goodwill running the race with civilization and with "Jesus, the leader and example in faith."

And a great voice of the modern church, Meister Eckhart has given an exhortation to the church, in a time like this when he says, "Up then, noble soul! Put on thy jumping shoes which are intellect and love and over leap the worship of thy mental powers, overleap thine understanding and spring into the heart of God, into his hiddenness where thou art hidden from all creatures."

B. THE CHURCH AND THE PROPAGATION OF LIFE.

Christianity is a religion of life. If the church is to win the race with civilization, it must continue to propagate its message of life; Our leader declared, "I have come to let them have life, and to let them have it in abundance." The modern application of the Gospel has significant social implications. There is individual religious experience, necessary to make up the corporate life of the church but the reflection of that experience has perpetration in the more abundant life for all men. The church today is static unless it unleashes its

forces to benefit all humanity with abundant living. No dual standards of personal well-being are countenanced by Christianity. The church recognizes the importance of every man and must offer him the benefits of the gospel by admitting him, on the basis of his humanity, to the welfare of civilization whether he be the son of a western democracy, or the product of the oppressed far east or a native of South Africa.

Ebenezer Elliott in the "People's Anthem" sings the pertinent question of the abundant life:

"When wilt thou save the people?
O God of mercy, when?
Not Kings and lords, but nations,
Not thrones and crowns, but men!
Flowers of Thy heart, O God, are they:
Let them not pass like weeds away;
Their heritage a sunless day:
God save the people."

C. CHRISTIANITY IS A CONQUERING FORCE.

Christianity today is a force in a century characterized by war, possessing the atomic bomb and governed largely by a humanism that gives little relevance to the fact of God. Christianity must be a conquering force in such an age as this. If the church is to live in its present form it must "run with determination the race for which we are entered." It must win in the twentieth century. The church leaders now forming the world Council of Churches in Amsterdam know this. Churchmen in every Christian communion and in many other enlightened religions know this and the Key to the door of winning is "Jesus our leader and example in faith."

The text further exhorts us to "throw off every impediment and the entanglement of sin" if we are to win the race. Whatever hinders us should be sacrificed that the church might conquer in this century—a lapsing moral code, race prejudice, national arrogance, ecclesiastical pride—any sin that entangles us with Spiritual weakness should be shown that we might have power to win the race we have entered. The centuries look down upon us—history will record our conduct—the future will be conditioned by the state of the church today.

Perhaps we should pray in an old hymn with William Cowper:

“The dearest idol I have known,
Whate’re that idol be,
Help me to tear it from thy throne,
And worship only thee.”

Each year the Quarterly Review has offered a prize for the best term paper submitted (according to the judgement of the Hood Seminary Staff) during the school year. This year the paper written by William J. Powell under the supervision of Professor W. L. Yates has been selected.

A BRIEF HISTORY of THE AFRICAN METHODIST EPISCOPAL ZION CHURCH — Outline —

- I. What were the conditions in Methodism which gave rise to the organization of Negro Methodism?
 - A. The growing racial prejudice with its resulting segregation and discrimination was cause number one.
 - B. The refusal of the White Methodist Church to allow the Negro preachers the opportunity to exercise their gifts as active itinerant ministers along with the white ministers.
 - C. The schism which divided the mother (Methodist Episcopal) church.
- II. Describe the organization of the African Methodist Episcopal Zion Church.
 - A. Who were the men who led the movement?
 - B. Where was the church organized?
 - C. When was the church organized?
 - D. How was the church organized?
- III. Trace the development and expansion of the church.
 - A. Trace its developing organization.
 - B. Trace its geographical expansion.
 - C. Trace its numerical development.
 - D. Note the development in its leadership.
- IV. Categorize its present development in organization, world outlook, and numerical strength.
 - A. List the various departments of the total organization and the function of each.

1. Sweet, William Warren, **Methodism in American History**, The Methodist Book Concern, N. Y., 1933, p. 187
2. Moore, John Jamison, **History of the A.M.E. Zion Church in America**, Teacher's Journal Office, York, Pa., 1884, p. 15

- B. Our educational institutions with their objectives, plus our foreign mission endeavor evidences the scope of our world-out-look.
- C. The membership is estimated at about the same as it was in 1896.

The Methodist Church enjoyed a large following of Negroes from its beginning in the United States because it concerned itself very definitely and actively with the Negro problem. Perhaps no other religious body was more active in attempting to Christianize the Negro than the Methodist.¹ They also sought the abolition of slavery with more vitality and perserverance than any other denomination. It is no wonder, then, that there was an ever-increasing number of Negroes joining this church.

However, around the close of the eighteenth century, some conditions in Methodism arose which finally resulted in the Negro group forming separate and independent churches of their own. The first condition contributing to this separation was that, "as the church grew popular and influential, the prejudice of caste began to engender Negro proscription, and as the number of colored members increased, the race-friction and proscription increased, which finally overcame the tolerance of the colored members of the Methodist Episcopal Society.²

Secondly, "the Methodist Episcopal Church in New York licensed a number of colored men to preach, but prohibited them from preaching even to their own brethren, except occasionally, but never among the Whites. The colored preachers, being thus deprived of the opportunity of improving their gifts and graces, as they then stood connected with the White Methodist Episcopal Society, and prohibited from joining the annual Methodist Episcopal Conference, as itinerant preachers, with their White brethren".¹

The Negro members decided these were just reasons why they should seek opportunities to worship God to themselves. Then "our brethren and fathers having concluded to seek a change in their religious situation, in 1796, a number of our most influential and intelligent colored members called a meeting at a member's house, which was well represented. At this meeting, a committee was appointed to wait on Bishop Francis Asbury, of the Methodist Episcopal Church, to ask permission to hold meetings by themselves, which committee was composed of the following brethren, . . . Francis Jacobs, William Brown, Peter Williams,

Abraham Thompson, and June Scott. Those brethren waited upon the Bishop who granted their request. The following brethren then went forward to seek a place of worship, . . . Francis Jacobs, William Brown, Peter Williams, Abraham Thompson, June Scott, Samuel Pointer, Thomas Miller, James Varick, and William Hamilton, with others who united with them.

The brethren with much difficulty secured a house in Cross Street, between Mulberry and Orange Streets, which had formerly been an old stable, but at that time was occupied as a cabinet maker's shop, by William Miller, which place was fitted up with seats, a pulpit and a gallery. In this place they had prayer meetings on Sunday afternoons, in the intervals of the devine service held by the white brethren, . . . also preaching and exhorting meetings. Wednesday nights the meetings were conducted by those of the colored brethren, that were licensed to exhort and to preach. At this time, there were in the city of New York, three licensed preachers: Abraham Thompson, June Scott, Thomas Miller, and William Miller, and exhorter, who officiated as they had opportunity, and occasionally they were aided by colored preachers from Philadelphia and other places. In this way they continued until some time in 1799, still under the care of the Methodist Episcopal Church, in the city of New York, when our brethren began to think about building a house of worship for themselves, and to form themselves into a corporate body separate from the white church.”¹

A meeting of influential colored religious persons were called at Cross Street to consider this matter. Out of this meeting came the organization of a society called the African Methodist Episcopal Church. The society procured a corporate charter from the State of New York. Then, after due public notice was given, there was an election of trustees of the church. Those signing the report of the election which was by plurality of votes, were: Francis Jacobs, George Collins, Thomas Sipkins, George E. Moore, George White, David Bias, Peter Williams, Thomas Cook, and William Brown.”¹

The church thus organized to escape the conditions imposed upon them in the Methodist Episcopal Church, was still not able to go alone as a separate society without help and guidance. Next in line of organizational structure, then, came the “articles of agreement” with the Mother Church by which the Zion Church was supplied with a minister from the Methodist Episcopal Church ²

1. *Ibid.*, p. 16

1. *Ibid.*, p.p. 16-17

With the barest church organization effected, and with the assurance now that capable leadership would be had working with them, the new society then began thinking of and planning for a decent place to worship. "They then appointed nine trustees to attend to the business of the church, and to the getting up of the house of worship. Among the said appointed trustees were Francis Jacobs, William Brown, Thomas Miller, and George Collins, the names of the others have not been preserved. Francis Jacobs was appointed chairman of the board of trustees, Thomas Miller, treasurer, and George Collins, secretary. The trustees then issued subscriptions, and solicited the citizens of New York for aid to build the contemplated house of worship, and having collected \$80.00 and deposited it in the hands of Thomas Miller, treasurer, and being anxious to commence the operation of building they immediately appointed him to go forward and purchase a lot of ground upon which to erect a church. According to appointment, the said treasurer, Thomas Miller, purchased a lot of ground twenty-five feet front and one hundred feet deep, on Orange Street for which he paid the \$80.00 on account and obtained a deed for the same, in his own name. Upon examination it was found to be an unsuitable place upon which to erect a church, and especially when they found he would not consent to have the deed altered, which caused much dissatisfaction in the minds of the trustees. Being thus disappointed (though not discouraged), Francis Jacobs, chairman of the trustee board, a very intelligent man, and of good report, undertook the purchase of a suitable place for a church, and in connection with William Brown they succeeded in securing two lots of ground each twenty-five feet deep, on the corner of Church and Leonard Streets. This success gave the trustees new courage. They renewed their efforts to collect funds. In the month of September, 1800, they completed the erection of a place of worship on the said lots of ground 35 x 45 feet. Thus established under the supervision of the Methodist Episcopal Church as a colored incorporated society, they remained so until 1820. During this period the lease of the two lots on the corner of Church and Leonard Streets, on which they had erected their frame building expired, and an adjoining lot 25 x 100 feet was offered for sale, which the trustees bought with the two leased lots, by the advice of their elder in charge, Reverend John Wilson, the appointee from the Methodist Episcopal Conference over them."¹

After some time a new church of stone was built on this

1. *Ibid.*, p. 18

2. *Ibid.*, p. 20

enlarged plot of ground, but it was not without difficulties and hardships as well as discouragement.

A schism arose in the Methodist Episcopal Church (White), and after several meetings in an attempt to fully understand the situation, the Zion Church voted on July 26, 1820, to refuse to accept longer than the remainder of that year the services of white ministers and to go out on their own. This is actually the point of withdrawal of the Zion Methodist from the Methodist Episcopal Church as a distinctly separate and independent society.

This decision made it necessary to form a church policy of their own. They adopted a Discipline for their government. "This Discipline embraced in full the FAITH, RELIGIOUS PRACTICE and MODIFIED RITUAL of the mother (white Methodist Episcopal) church, with such modifications of other departments of it as were necessary to our church as a distinct body."²

Zion members elected, on September 13, 1820, Abraham Thompson and James Varick as their first two elders. Their ordination was to be subject to and would take place when and after Bishop William McKendree had allowed the forthcoming Annual Conference to determine his authority to ordain them. They finally received ordination, but only after much delay and hesitation.

Following the pattern of the Methodist Episcopal Church, the itinerant system was instituted fully in the new society by 1821.1 The quarterly conference, annual conference and general conference were all accepted as part of the new structure.

"On the 21st day of June, 1821, being the time fixed by the preachers for the holding of the first A.M.E. Zion Conference, the preachers of Zion and Asbury Churches met together in Zion Church in New York at 2:30 P. M. Reverend Joshua Soule and Dr. William Phoebus were present, being invited previously to attend the meeting. The brethren proceeded to elect one of the Methodist Episcopal Bishops as their Superintendent. There being no Bishop present, they chose Dr. Phoebus for the president of the Conference, pro ex viso. The Conference proceeded to prepare rules for its government; a committee was appointed for that purpose; composed of Abraham Thompson, Christopher Rush, and Charles Anderson. A roll of members was then pre-

1. *Ibid.*, p. 28

2. *Ibid.*, p. 54

pared, listing the preachers present. James Varick was elected District Chairman (or Presiding Elder), in this first Conference."² In this Conference of 1821, there were twenty-two ministers and fourteen hundred and twenty-six members present.'³

The first A.M.E. Zion Conference followed by only forty-eight years the first Conference of the Methodist Episcopal Church in America (1773-1821), and came just twenty-one years after the death of John Wesley (1790-1821).

"At the second Conference, July, 1822, they elected James Varick as their first Bishop".¹ Abraham Thompson was elected or appointed president at the opening of the second conference, which took place earlier in 1822, but which conference is not listed as the actual second setting of the annual conference. "At this session at which Thompson presided, the business was interrupted and finally suspended on account of the question of ordination. After ordination was established in Zion, a called session of the conference took place in New York, July, 1822. At this conference, on Sunday morning, Christopher Rush, James Smith, James Anderson, William Carman, Edward Johnson and Tilman Cornish were ordained deacons; and in the afternoon the same brethren were ordained elders. This was a necessity, there being a great demand for ordained ministers in our society.

It was at this conference that James Varick was (elected Bishop) of the connection, Abraham Thompson was appointed to Zion Church, New York, Christopher Rush; to the charge of Newark and Jersey Society, Leven Smith was appointed a missionary, to go to Boston, Massachusetts, James Smith and William Carman, Long Island, Edward Johnson, Wesley Church at Philadelphia; James Anderson, New Haven."¹

With the extensive traveling of these itinerant ministers, it was soon discovered that the preachers were not receiving sufficient pay to care for their families and themselves. As a result of this serious condition, the New York Conference (the first to be organized) instituted the assessment of \$1.00 per member per year to help ministers when they were in need.² This assessment idea was an extension of a church prerogative seen first in the

1. *Ibid.*, p. 224

1. Hood, J. W., *100 Years of the A.M.E. Zion Church*, A.M.E. Zion Book Concern, N. Y., 1895, p. 56

2. Moore, John Jamison, *op. cit.*, p. 89

3. Wheeler, Henry, *One Thousand Questions And Answers Concerning The Methodist Episcopal Church*, Eaton and Mains, N. Y., 1898, p. 224

1. *Negro Year Book*, The Department of Records and Research, Tuskegee Institute,

assessment of 25 cents upon every member of the church for the support of the Superintendent (Bishop).³ The "assessment" idea is again enlarged upon when the "General Funds" for the support of our general church was established in 1882 by the Board of Bishops in Chester, S. C. This was made necessary because the General Conference of 1880 required the Bishops to rotate after two years without equalizing the Episcopal Districts. In 1884 one-half of the "General Funds" was appropriated for general connectional claims. These new claims provided \$6,000 for Livingstone College, \$1,500 to the Book Concern, \$1,000 to superannuated ministers, \$1,500 to salary of the General Secretary and General Steward.⁴ This "General Funds", then, meant that these institutions became permanently established.

"The ministers in Zion Church, almost from its organization, were more liberal toward the laity than any other branch of the Episcopal Methodist Church. The laity were admitted to representation in the annual and general conferences as early as 1851".¹ "It makes large use of laymen both in the annual and general conferences, elects presiding elders on the nomination of the Bishops, and employs women as preachers".²

It might be re-called here that the church has not always been a satisfied unit. The church split in 1852 into Zion and Wesley factions. They remained apart for eight years but reunited in 1860. Although the General Conference of 1848 approved the addition of the word "Zion" to the name of the church, it was after the re-union of the church, in the year 1868 to be exact, that the church is legally and permanently called The African Methodist Episcopal Zion Church.³

After the organization of the New York Conference, the Philadelphia Conference, etc., the church began to spread southward, as well as in all directions. With this spread it grew rapidly. Other conferences were thus established. "By 1862 we had six annual conferences, 92 ministers, and about 5,000 members".⁴ "The membership increased in 33 years (1863-1896) from 5,000 to nearly 500,000".¹ The church was enjoying rapid growth.

1. Hood, J. W., op. cit., p. 90

2. Moore, John Jamison, op. cit., p. p. 107-108

3. THE DOCTRINE AND DISCIPLINE OF THE A. M. E. ZION CHURCH IN AMERICA, (Revised) General Publishing ommittee, 1869, p. 123

4. Harris, C. R., *Historical Catchism of the A.M.E. Zion Church*, A.M.E. Publishing House, Charlotte, N. C., p. 23

After noting previously the expansion of the church geographically and numerically as well as its developing structure as seen in the establishment of the "General Funds" for a greater church endeavor, it is important here to note other items of expansion which bespeak the vision and courage of the fathers.

In the General Conference of 1848 there was sensed the need of educational training for the ministers, as is stated in the PREAMBLE to the "Constitution" agreed upon at this conference for the establishment and operation of a school by the church. Its main object was to train ministers and to afford "other useful information calculated to elevate our whole people".² John Wesley Institute which finally became Livingstone College was organized as a result of this important decision. The educational institutions of the church now number eight. They are:

1. Livingstone College.
2. Clinton College.
3. Lomax-Hannon College.
4. Dinwiddie Institute.
5. Greenville College.
6. Johnson Rural High School.
7. Walter's Institute.
8. Hood Theological Seminary.

Later there came a consciousness of the need of a church paper. The "Star of —Zion" was established by certain members of the North Carolina Conference in 1877 at Newbern, N. C. Rev. John A. Tyler was the first editor. This paper became connec-tiinal property in 1880 at the General Conference in Montgomery, Ala., Professor A. S. Richardson was made editor, Rev. C. R. Harris, business manager.¹ The editors of the "Star of Zion" from its organization to date are:²

1. Moore, John Jamison, *op. cit.*, p. 85
2. Faulkner, John Alfred, *The Story Of The Churches THE METHODISTS*, The Baker and Taylor Co., N. Y., 1903, p. 176
3. Moore, John Jamison, *op. cit.*, p. 522
4. *Ibid.*, p. 85
1. Hood, J. W., *op. cit.*, p. 56
2. *Ibid.*, p. 523

- 1.—Rev. J. A. Tyler1878-80 2 years.
- 2.—Prof. A. S. Richardson1880-82 2 years.
- 3.—Rev. J. M. H. Farley1882-84 2 years.
- *4.—Rev. A. L. Scott was elected in 1884 but did not serve.
- 4.—Honorable John C. Dancy1884-92 8 years.
- 5.—Dr. George W. Clinton1892-96 4 years.
- 6.—Dr. J. W. Smith1896-04 8 years.
- 7.—Dr. George C. Clement1904-16 12 years.
- 8.—Dr. J. Harvey Anderson1916-20 4 years.
- 9.—Dr. W. J. Walls1920-24 4 years.
- 10.—Dr. W. H. Davenport1924-36 12 years.
- 11.—Dr. W. A. Blackwell1936-39 3 years.
- 12.—Dr. Walter R. Lovell1939-

It should be mentioned in passing, however, that the first newspaper established in the church was the "Anglo-African", edited by William Hamilton. It was published in 1860 in New York City.³

Another evidence of development and progress in the church is the organization of the Woman's Home and Foreign Missionary Society in 1880 at the General Conference at Montgomery, Alabama. This was done through a resolution offered by Rev. M. M. Bell.⁴

The church has expanded in every way so that today there are forty-eight conferences, twelve living Bishops, with the church covering the United States, South America, The Gold Coast; West Africa, and the Islands of the Sea. The list of Bishops who have and are serving the church is too long to include here. For such a list see: Browne, Jackson A., *A Brief History Of The A. M. E. Zion Church*, Hood Seminary, Salisbury, 1948. For listing of the present Bishops see any current issue of the "Star of Zion".

1. Harris, C. R., op. cit., p. 20

2. Lovell, W. R., *The Star Of Zion*, December 11-18, 1947, (Frontispiece)

3. Harris, C. R., op. cit., p. 18

4. *Ibid.*, p. 21

*Rev. Scott, although listed as the fourth editor of the *Star of Zion* is really not counted as number four because he did not serve.

Our educational institutions listed on page 11 of this paper whose main objective is to train youth for useful and Christian service, and our foreign mission work which is carried on in Africa and the Islands of the Sea bespeak our interest in world Christilization. Our educational objectives are constantly undergoing revision to meet the need of society at every stage of advancement, and our foreign mission work is receiving more and more attention in an effort to make this work as effective and efficient as possible.

The organizational structure of the church has advanced to the place where it is now composed of the following divisions:

1. **Financial Department**, which handles all monies belonging to the general church.
2. **Christian Education Department**, to encourage educational pursuit on the part of the youth of our church through "Anniversary Day" programs, Conventions, etc., and to direct financial assistance to our educational institutions.
3. **Church Extension Department**, aids local churches and conferences in securing the churches from loss by foreclosures, etc., and helps to extend the borders of the church through purchases of buildings or churches.
4. **Ministerial Relief Department**, provides relief for superannuated ministers and the widews and orphans of our deceased ministers.
5. **Home Missions Department**, promotes the spiritual interests of the church, and serves for the relief of mission charges and preachers on the poor fields.
6. **Foreign Mission Department**, for extending our missionary work in foreign countries.
7. **Publication House**, which directs the affairs of the Publication House.
8. **The Bureau of Evangelism**, directs and promotes the connectional evangelistic endeavor.

When we consider the numerical growth of our churches and membership, the score is not too impressive as compared with the rate of growth in previous years. In 1940 the number of churches were 2,252, the membership, 489,244.1 Yet "Zion" church is a great Church, looking always upward and onward.

1. **Negro Year Book**, The Department of Records and Research, Tuskegee Institute, Alabama, 1947, p. 119.

BIBLIOGRAPHY

- Sweet, William Warren, *Methodism in American History*, The Methodist Book Concern, N. Y., 1933.
- Moore, John Jamison, *History of the A. M. E. Zion Church in America*, Teacher's Journal Office, York, Pa., 1884.
- Hood, J. W., *100 Years Of The A. M. E. Zion Church*, A. M. E. Zion Book Concern, N. Y., 1895.
- Wheeler, Henry, *One Thousand Questions and Answers Concerning The Methodist Episcopal Church*, Eaton and Mains, N. Y., 1898.
- The Doctrine and Discipline of The A. M. E. Zion Church in America*, (Revised) General Publishing Committee, 1869.
- Harris, C. R., *Historical Catechism of the A. M. E. Zion Church*, A. M. E. Zion Publishing House, Charlotte, N. C.
- Faulkner, John Alfred, *The Story Of The Churches, THE METHODISTS*, The Baker and Taylor Co., N. Y., 1903.
- Lovell, W. R., *The Star of Zion*, December 11-18, 1947, A. M. E. Zion Publishing House, Charlotte, N. C.
- Negro Year Book*, The Department of Records and Research, Tuskegee Institute, Alabama, 1947.

Because of the development of the ecumenical movement the editor has deemed it wise to give short sketches of little known denominations. In so many cases these denominations are brought into direct contact with our churches in given areas.

The first church with which we are dealing is that of the Moravian Denomination.

It is significant to note that this church has on its membership rolls more Negroes than it does white members. The second significant thing is that its mission work is almost seven times as large as its home membership. This in itself should be an inspiration to Zion Methodism.

**THE MORAVIAN CHURCH
HISTORY**

The Moravian Church had its origin in the pre-Reformation awakening under John Hus. Formal organization under the name UNITAS FRATRUM (Unity of the Brethren) was effected in 1457. Because much of its early history centered in Moravia

the Brethern's Church later came to be called the Moravian Church.

Persecution and the devastating effects of the Thirty Years' War, which ended in 1648, reduced the Brethern to a few scattered remnants in Central Europe. Conspicuous among those who saved the church from extinction was Bishop John Amos Comenius the educator. Then in 1722, under the leadership of Count Zinzendorf, the Brethern's Church was revived in Saxony. Within ten years the re-organized Moravians launched into a world-wide program of foreign missions. Their home congregations and societies spread on the Continent and to the British Isles.

Christian concern for the America Indians brought the Moravians to Georgia with Oglethorpe in 1735. Thence they went to Pennsylvania in 1740. Some of these Pennsylvania Moravians settled in North Carolina in 1753. Before the War of Independence Moravian Missions to the Indians crossed the Alleghenies into Ohio. The close of the Colonial period marked the end of these Indian missions, but by that time the Moravian Church had taken root in America. Growth into the northern Mid-West and Western Canada came in the latter half of the nineteenth century.

Membership of the Moravian Church in America is approximately 40,000, and the world membership, including mission fields is 260,000.

TEACHING

The Moravian Church holds to those teachings which are the common possession of the Protestant church known as **evangelical**. The evangelical emphasis is salvation through faith in Jesus Christ as personal Saviour. The church is the resulting fellowship of believers who share this experience. Underlying this position is faith in the Bible as the Word of God, and belief in the Deity of Jesus Christ.

The Moravian Church subscribes to that universally accepted creed of Christendom, the **Apostles' Creed**. A more detailed summary of the Moravian theological position is found in the church's Easter Liturgy, and in its catechism for the instruction of candidates for confirmation. However, the true spirit of the Moravian Church is life centered rather than creed-centered, and maintains that the best evidence of a regenerate heart is Godly living.

A LITURGICAL CHURCH

The Moravian Church may be classed as a liturgical church

in that it uses a variety of liturgies, observes the Church Year, and follows prescribed forms for its sacraments and rites. It does not adhere to the Church Year in detail, but does note in its worship the seasons of Advent, Christmas, Epiphany, Lent, Easter, Ascension, Whit-Sunday, and Trinity. Liturgical practices vary considerably with locality.

Moravians practice Infant Baptism. Upon becoming a communicant member of the church the individual confirms the baptismal vow in the rite of Confirmation following a period of catechetical instruction. Adults not baptized as infants are admitted to church membership by Adult Baptism. Persons transferring from other denominations are received by the Right Hand of Fellowship.

Among the hymns used in the Moravian Church are many chorales. Some of these in origin and by true virtue of usage are distinctly Moravian. Others are Lutheran in background. Along with these chorales Moravians use the great hymns of Christendom and the popular American gospel songs.

MISSION EMPHASIS

In obedience to the Saviour's command to spread the Gospel among all nations the Moravian Church has accumulated an outstanding record of foreign mission work. Specializing in the evangelization of primitive peoples, Moravian missionaries have for the most part worked among Negroes, Eskimos, and Indians. Present day fields are in Alaska, Southern California, Nicaragua, Honduras, Dutch Guiana, British Guiana, the West Indies, Labrador, South Africa, East Africa, Tibet, and Jerusalem, Palestine. Members of these mission churches out-number members in home churches about three to one.

Prior to 1732, the year of the beginning of Moravian foreign missions, there had been but a few sporadic mission efforts on the part of protestants. This fact places the Moravian Church in the status of a pioneer of foreign missions.

THE WORLD TODAY

At the last meeting of the North American Administrative Committee of the World Council of Christian Education, held in New York on May 13, plans proposed by the Program Committee for an Ecumenical Institute on Christian Education, to be held in Toronto, Canada from July 22 to August 10, 1950, just previous to the Mid-Century Convention on Christian Education, were unanimously adopted.

The Institute program is designed to offer maximum help to a limited number of carefully chosen leaders from many national councils of Christian Education from all continents, who will be able to give leadership in expanding and intensifying the educational services of the churches in their areas. Such topics as curriculum building, leadership training, Christian witnessing through educational channels, audio-visual aids and their use, Biblical foundations for Christian education, will be considered intensively and practically under the most competent international and interdenominational faculty procurable.

The various themes suggested will be considered from the standpoint of work with children, young people, and adults, and ample opportunity will be afforded for worship, fellowship, and exchange of experiences. Time has also been reserved for small regional group meetings where problems peculiar to various areas may be considered realistically and practically.

The results of the corporate thinking of those who will be enrolled in the Institute will be made available to those who will attend the Convention immediately following, and to the members of the Council's governing body, and thus become formative in the thinking of those who will plan the program of the Council for the years immediately succeeding the sessions in Toronto.

The Program Committee has made plans for a school to accommodate approximately three hundred Christian education leaders, a very small percentage of whom will be chosen from the United States and Canada. According to present plans, the Institute will be held in one of the colleges of the University of Toronto, where dormitory and classroom facilities are well adapted to the purposes involved.

STORYETTES OF ZION'S HISTORY

The New Jersey Conference

The Reverend B. F. Wheeler has written the following concerning the origin of the New Jersey Conference:

In the African Methodist Episcopal Zion Church, Seventh Street, Troy, New York, Wednesday evening, May 20, 1874, as the New York Conference was beginning its forty-second annual session, Bishop J. J. Clinton, the presiding bishop of the conference, in his annual address to the conference, among other important things said: "It must be apparent to the members of the conference that the New York Conference is too large, and consequently ought to be divided. I would therefore recommend that the conference at its present session appoint a committee on boundaries, whose business it shall be to set off the new district, to be called the New Jersey Conference."

In accordance with this recommendation a special committee was appointed to consider the matter and that committee subsequently reported in favor of setting off the new conference. "—the division line to run between Long Island and Staten Island embracing the whole of New Jersey." The date for the organization of the new conference was also fixed by the following resolution:

"Resolved: That the New Jersey Conference be organized at Red Bank, New Jersey on Thursday, July 2, 1874."

According to this resolution and the minutes of the conference the New Jersey Conference was organized at Red Bank, July 2, 1874 by the Bishop of the First Episcopal District, Joseph J. Clinton. Eight elders, besides the Bishop, two deacons and three preachers composed the roll of the first session.

According to the records, 16 churches, formerly members of the Mother New York Conference, valued at \$22,000 with 682 members, 13 local preachers, and five exhorters formed the New Jersey area. These churches reported in that first session 427 Sunday School students, 47 officers and teachers in eight organizations. Appointments listed were: Jersey City, Paterson, Somerville, Red Bank, Eatontown, Pine Brook (Macedonia), Matawan, Lodi, Paramus (Dunkehook), Rahway. Newark, Rossville, Port Richmond (West New Brighton), Westfield, Plainfield, Greenville and Hackensack.

The conference voted to petition the Board of Bishops to alter the bounds of the Philadelphia and Baltimore Conference so that those points located in the western part of the state would become a part of the new conference. In 1877, when the conference met at Somerville the following new points were noted:

Bloomington, Trenton, Flemington, Burlington, Timbucto, Camden and Seamington. Others were located at Freehold, Ridgewood, Passaic, Englewood and Mahwah. It is the writer's belief that several of these churches were not too firmly established and therefore, from time to time disappeared from the conference lists. In many of these points today there is no Zion organization.

Meanwhile, Bishop Clinton was succeeded by Bishop J. J. Moore who presided over the conference meeting at Trenton (1878), Camden (1879), Burlington (1880), Red Bank (1881), and Camden again in 1882.

Interesting statistics are noted, all in 1878: Camden had a membership of 147. Burlington was the second largest church with 98 members while the present largest organization, Jersey City had 64. Bound Brook, now extinct, reported 14 members while Paterson had the same number. At the Burlington conference the first report from Asbury Park was heard while Ridgewood and Plainfield disappeared from the lists.

Today, no trace of the minutes of 1882 can be found. Those of 1883 lists Bishop Joseph P. Thompson as the successor to Bishop Moore. This year, Atlantic City and Flemington reported. The conference was held in Jersey City at the time. The 11th session met again in Trenton and the following year (1885) in Red Bank. The Reverend Daniel F. Bradley, the editor's father, was the Conference Secretary.

The 13th session met in Atlantic City, a new point while Asbury Park had grown sufficiently to provide entertainment the following year. Hackensack was host in 1889 and Paterson in 1890. The conference then returned to Trenton, Camden, Somerville and Burlington in turn.

Bishop James Walker Hood succeeded Thompson as head of the New Jersey Conference. Alexander Walters, George W. Clinton, Paris Arthur Wallace (who served 24 years) and Cameron Chesterfield Alleyne complete the roll to date.

Since the organization of the conference and the twenty beginning years the following churches have joined the fold: Trinity, Newark, Bayonne, Summit, Orange, Nutley, Park Ridge and Closter (the last two named among the earliest), Reveytown, Mizpah, Harris Temple Camden, Cliffwood, Carteret, New Brunswick, Bridgeton and Middletown have been added. Others have disappeared, including Bloomington, Timbucto, Seamington, Lodi, Paramus, Greenville and Plainfield.

THE REVIEW LABORATORY**An Experiment In Better Community Relations
And Educational Health**

Stop by the playground back of the Metropolitan A. M. E. Zion Church of Ridgewood, New Jersey on South Broad Street. The children who play happily in the sandbox or frolic in the neatly fenced playground are completely unaware and unable to understand the heartaches and disappointments which their parents have faced through the year and that are still harassing them in their task of creating educational opportunities for their youngsters.

Last September 13 the Village School was opened in the pretty brick church on South Broad Street. The school occupies two cheery rooms in the church basement which is above street level. The city of Ridgewood was canvassed for a school location. Only the Metropolitan A. M. E. Zion Church, of which the Rev. David H. Bradley was the pastor, came to their assistance. "We understand," the pastor told them, "we too are a minority group."

Mothers and fathers of the mentally handicapped youngsters have given freely of their time and labor. They have built toy shelves; protective coverings for the stained glass windows of the lovely church that opened its doors to them; constructed a sturdy and attractive fence around the neat playground; made gay window curtains, and children's gay colorful aprons.

The children who attend the Village School come from the Passaic-Bergen County area. While they are able to learn simple lessons and perform easy tasks their I. Q.'s are not high enough to permit their entrance into the public schools. This is their only opportunity to receive any kind of formal education.

The project is heartily endorsed by Dr. Lloyd N. Yepsen of the State Department of Institutions and Agencies who has guided the parents in their planning and developing the school. In commenting upon the development of the Village School Dr. Yepsen said "While this is not the first time that children who are rather severely retarded in mental development have been grouped together for instruction, it is the first time that such a class has been set up in this manner. It is our hope that this will be a demonstration which will prompt the development of additional classes of the same type throughout the State. There are many children who cannot profit by the regular public school

course of study or the curriculum of the special class for mentally sub-normal children but who need not be sent to residential schools. I believe the time will come when this will be accepted as a responsibility of the Boards of Education, even though that means that enabling legislation must be enacted. Other school systems have already expressed interest in a class of this type. This school is another step toward the development of integrated program for the mentally and subnormal in New Jersey.''

EDITORIALS

The series of Leadership Education Schools which has been conducted throughout the denomination this summer has given the editor a great opportunity to note the strength and weakness of our denomination. Can we now **run** fast enough to reach that stage of preparedness which every church should be well assured of in these days of vastly potent alien forces?

We have no doubt done a good job of leadership within the race. The great influence of the church over the years has been so pronounced that few would dare overlook her contribution. Yet, the time has come for the inclusion in our program of emphases necessary for continuance of the church as a major force.

ON CHURCH MEMBERSHIP:

Extending the right hand of fellowship is no mean act, and yet the mode utilized by too many of us has brought church membership to the place where its vows are meaningless and the rite itself empty and hollow, an act to be hurried through as a necessary but certainly handicapping part of our services. As lightly received and said so, lightly lived. If the rite as contained in our discipline is not adequate it should be made so without too much delay.

The new member needs to feel the weight of his new responsibility as acknowledged by his choice of a church home. He must be fully aware of the nature of his promises as much so as he must be aware of the church he is joining, its beliefs, its program, its doctrine. He cannot be expected to build a life around nothing. A well understood church program is vital to Christian growth for every new believer. Merely placing him in a probationer's group will not solve the problem.

IT'S YOUR JOB TOO:

Most of us in a very few moments, could jot down a score of things we would like to see bettered in this world of ours. Few,

if any, are so guiltless that we do not **run** a complaint department. And yet, so many of the alleged shortcomings could be improved simply through our own efforts. This is true in our community situations as well as in the wider scope of things. We complain of high taxes and poorly run governments and grumble at the time it takes to vote. We see violations of the law and blame the public security departments for dereliction in duty. Yes, and we see the inadequacies of the church and say "let George do it"

No matter what items are found in your complaint department, just remember, it's your job too. If the church is empty when the potential for filling its pews are all about, we need to recall that the task of getting new members is not that of the ministry alone, but, my job too. It's my job to see that they attend, that, thru neglect, they do not become indifferent.

It's your job, and mine, to see that the Church Sunday School is doing its task well, that the Board of Trustees knows its job. It's our job to undergird our way of life with individual integrity, fair-mindedness, and keen awareness of our own total responsibility to such an extent that the complaint department has little on its agenda.

The responsibility of the church as each new member is received ought never to be overlooked. The membership stands to gain in every way by the new disciple's presence. In turn, his success or failure as a Christian may well depend on the church. Its members are its greatest teachers of the purpose of its existence

One of the richest fields for the evangelistic enterprise is the church sunday school. One of its several major purposes is to lead to church membership. When a child is born of Christian parents it is their church's duty to follow a well defined course of procedure that eventually leads that child to Senior church membership. In this act the baptized children's classes, Home Study classes and the church membership class, all lend their efforts along with the sunday school to guide the child's Christian growth. When he reaches the time of decision he is no longer spiritually illiterate and is no longer hazy about the purpose and program of the church, his church.

The weakness of our membership system can be noted in our attitudes towards Christian Stewardship. One phase alone will serve to demonstrate this fact. Time after time it has been pointed out in conversations that the church is not securing even a mi-

nor part of its fair share of financial support. Everywhere one may turn churches of our denomination can be found which would fall into the disastrous class of "Dime Church" (term borrowed from a friend who lives in Tennessee). On the other hand those selfsame poverty-stricken members will invest any day thirty-five cents in a second rate movie which sees fit to trickle back sub-standard pay to one of their number for janitorial services.

Leadership is needed in preaching the undeniable truths of Christian Stewardship to Zion people everywhere. The greater the delay the closer the day of reckoning.

WE'RE MIGHTY WEARY

Elsewhere we have seen fit to borrow from a friend his editorial which appeared recently in a community paper. It is our opinion that more of America should have read his comments and in following out that idea we are passing them on to you. The subject of his magnificent challenge has been accorded recognition not only over national radio hookups but in Newsweek Magazine as well. Jackie Robinson has well stated the attitude of many of us but we wish he would have been able to tell the Congressional committee just how weary we are waiting for enough Christians to become big enough to be Christian.

Race prejudice is not lessening. If it is, then more people are having the privilege of expressing their hatreds. Whether it is the hostility of ordinary laymen or people in authority it is still prejudice. And no matter how you look at things a man with a chest full of legitimate grievances cannot be the fighter for democracy that well-treated citizens are.

There is only one thing we have been unable to understand in the whole matter—why all America can be impatient for loyalty when our future is involved and so eager for "time" in adjusting recognized inequalities.

Reprinted from Ridgewood Herald-News, July 21, 1949

JACKIE ROBINSON AND PAUL ROBESON

The opposing views of Paul Robeson and Jackie Robinson, as highlighted in the current news should be enough to convince the most prejudiced mind that race or class consciousness in this country is more myth than fact.

The most important question to be faced by the policy-makers of this country is: What is responsible for the different viewpoints of these two men? From one point of view the two have much in common. Both are exceptional members of the Negro race, endowed by nature with superior talents in their respective artistic fields. Both have reached heights of achievement through supreme personal effort and against odds which those of us who are of the majority cannot possibly understand.

Yet one, out of the bitterness of his soul, espouses the Marxist philosophy as a weapon with which to fight the "Revolution", while the other, with no less provocation, but with supreme spiritual courage, declares his loyalty to the land of his birth—his own land.

Obviously the difference has nothing to do with color or race or environment. The quality that marks the difference between these two men is spiritual and personal. It gives the lie to our predilection to evaluate human beings on the basis of race or class or group.

The most significant part of Jackie Robinson's testimony before the House Committee on Un-American Activities has not been highlighted in the headlines. "The white people must realize," he said, "that the more a Negro hates Communism, because it opposes democracy, the more he is going to hate any other influence that kills off democracy . . . Negroes were stirred up long before there was a Communist party, and they'll stay stirred up long after the party has disappeared unless Jim Crow has disappeared by then as well."

The white majority of the American people will do well to take this message to heart. Rather than waste our time fighting the Paul Robesons we shall do well to concentrate on the problem of what it is that makes Paul Robesons.

Looking Ahead In Books**PSYCHOLOGY AND RELIGION FOR EVERYDAY LIVING****By Charles T. Holman**

The Author: Dr. Holman is at present Minister of the Union Church of Guatemala in Guatemala City. He is the author of "Getting Down to Cases" and "Religion and the Healthy Mind."

The Book: For many years Dr. Holman was Professor of Pastoral Duties in the Divinity School of the University of Chicago. From this long and successful experience he has gained a solid and dependable body of psychological knowledge and insight which serves him well in writing the present book. In Psychology and Religion for Everyday Living Dr. Holman does not deal with the specialized field of abnormalities of nervous and mental disorders but with the difficulties met by the normal person. There are chapters, for instance, on "Fear versus Faith," "The Art of Growing Up," "Make Habit Your Ally." Consequently the book meets the needs of a large and growing company of normal but troubled people.

What makes Psychology and Religion for Everyday Living especially valuable to its readers is the large and definite place it gives to the resources of the Christian faith. Religion is not made a footnote to a sociological and psychological study but permeates the whole.

Dr. Holman's writing is direct, clear and understandable. The book is filled with illustrations drawn from actual cases: many of them from the author's own experience. Look for it in September.

THE REALITY OF THE RELIGIOUS LIFE**By Henry Bett**

The Author: Dr. Bett, an English author, has been minister at several Methodist churches. He is the author of "The Spirit of Methodism" and many other books.

Here is a competent, closely reasoned argument for the reality of miracles and of the supernatural in religious life. The book is as clear and brilliant a statement of the case as can be found. Dr. Bett is engaged on a profound and serious enterprise and he marshals all the logic at his command for an attack on the idea of the "natural law" as an explanation for human events.

He knows the literature of this fascinating subject and has added much careful thought of his own. He leaves the reader with the conviction that there is much in heaven and earth which lies far outside the realm of human knowledge and of natural law.

On the bookshelves in September.

THE PROPHETIC FAITH

By Martin Buber

The Author: Martin Buber was Professor of the History of Religions at Frankfort until 1937. He is now full-time professor at the Hebrew College in Jerusalem. Dr. Buber is the author of "Between Man and Man" and of many other important books.

The Book: Today when the founding of the new state of Israel is arousing widespread interest, it is of the utmost importance to understand the philosophy of great Jewish thinkers like Martin Buber. The Prophetic Faith is a study of the writings of the ancient Hebrew Prophets and the development of prophetic morality especially as it applies to present-day life. There is marked original thought in the book and it will undoubtedly create much discussion.

And admirable translation has been prepared by C. Witton-Davies, Canon of the Cathedral in Jerusalem.

Out in August.

THE TORCH BIBLE COMMENTARIES

General Editors

The Rev. John Marsh Mansfield College Oxford

The Rev. Alan Richardson, The College, Durham

The Rev. R. Gregor Smith, Associate Editor, S. C. M. Press

This new and interesting series is for the thoughtful reader who wished to understand his Bible. These sterling commentaries are not only sound expositions on the various books of the Bible, but they place the emphasis always on the religious and theological meaning of the sacred text.

The findings and views of modern critical scholarship on the text of the Bible have been taken fully into account. Indeed, it is the conviction of the Editors that only on a basis of sound scholarship can the message of the Bible be completely understood. But minute points of language or archaeclogy or text have not been pushed into the foreground. The reader is constantly reminded that the Bible is more than a quarry for the practice of erudition; that it contains the living message of the living God.

Early volumes in the series will include :

Genesis I-xi, by Alan Richardson

Micah, by John Marsh

St. Mark, by A. M. Hunter

Hebrews, by A. M. Ramsey

Revelation, by R. Preston and A. Hanson

Each book will probably be uniformly priced. Brief descriptions follow of the first two titles which are scheduled for publication this season.

THE GOSPEL TO SAINT MARK — By A. M. Hunter

Here is an admirable popularization of the earliest, simplest and shortest gospel that grew out of the Christian tradition. Scholarly, readable, Professor Hunter's book has a fine religious spirit, and makes full use of modern authorities. The comments are brief, pointed, memorable. The reader will find all essential information on the date, message and meaning of Mark.

Look for this book in **August**.

THE REVELATION OF ST. JOHN THE DIVINE

By R. H. Preston and Anthony Hanson

Revelation is probably that least read and at the same time

the most misunderstood of all the books of the New Testament. This new commentary, with its lucid introduction and able interpretation, brings out the permanent theological meaning behind the categories in which John clothes his thought. It shows, too, how far they are essential to an adequate Christian understanding of God and his purpose as they work out in the history of the world.

On the book shelves in October.

WOMEN IN THE OLD TESTAMENT

Twenty Psychological Portraits

By Norah Lofts

THE AUTHOR: Norah Lofts has written many novels, among them "The Brittle Glass," "Jassy," "To See A Fine Lady."

THE BOOK: Here are portraits of twenty outstanding women of the Old Testament, written in colorful, vivid prose by an author who is a woman herself. These Old Testament women differ sharply from each other. They range from simple women of the desert to magnificent princesses; there are women of practical common sense and women who by their actions have shaped history. Sarah, Hagar, Ruth, Delilah, Jael, and the Queen of Sheba, all these characters stand out in striking contrast, and their adventurous, romantic lives read like fiction.

The women of the Old Testament have never been singled out before as distinct personalities for a treatment of this length and comprehensiveness. Mrs. Lofts has an easy and graphic style which is readable and yet not oversimplified. She has an unusual capacity for making characters stand out in three dimensions as living beings against the vivid background of their time. This is particularly true in such chapters as the one on Esther which begins with a resume of the history back of the story—the sack of Jerusalem, the carrying off of the Jewish captives, the fall of Babylon and the rise of the Persian empire—and thus the stage is set for the entrance of the queen-to-be.

The Old Testament, writes Mrs. Lofts, is one of the most magnificent pieces of history in the whole of literature. The thing she most wishes for this book is that people should read the Old Testament and enjoy it for the inspiring and momentous drama that it is.

Out In September

RENEWING THE MIND**By Roger Hazelton**

The Author: Roger Hazelton is Professor of the Philosophy of Religion at Andover Newton Theological School. He is the author of "The Root and Flower of Prayer" and "The God We Worship".

The Book: *Renewing the Mind* is an important and interesting study of the relations between faith and reason. Since World War I there has been a growing cult of the irrational in philosophy; in fact the beginnings of the movement go back long before 1914. And the theories—disparagement of reason, equation of the mind with physical drives — have crept over into theology.

The time has come to ask some very pertinent questions, and Professor Hazelton proceeds to do just this. Christian theology, he believes, is essentially based on faith; but it is faith in search of understanding. Faith cannot exist without understanding, for we are under necessity to love God with our mind as well as with heart and soul.

The author has tried out the material in articles published in journals and in lectures at ministers' conferences. This much needed book will have a wide appeal, and will be used far and near as a text for study. It will also be of great interest to ministers and to educated, inquiring laymen.

On the bookstands in October.

LIBRARY
Memphis Theo. Seminary
168 E. Parkway So.
Memphis, TN 38104

LEVEL
ONE

59.3-1949

THE A.M.E. ZION QUARTERLY REVIEW



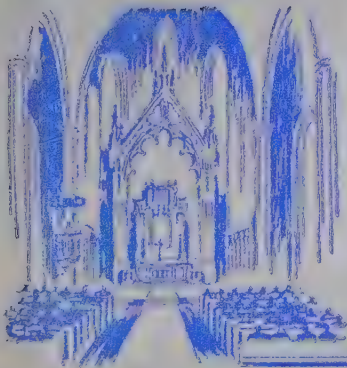
Bishop Benjamin Garland Shaw

Bishop William J. Walls

Bishop John W. Martin

Bishop Cameron Chesterfield Alleyne

Mrs. Ola M. Martin



The A. M. E. Zion Quarterly Review

DAVID H. BRADLEY, Editor

P. O. Box 146, Bedford, Pa.

TABLE OF CONTENTS

Foreword	100
Robert Farley Fisher, General Secretary	
Bishop Benjamin Garland Shaw	101
Bishop William J. Walls	102
Bishop John W. Martin	104
Bishop Cameron Chesterfield Alleyne	106
Mrs. Ola M. Martin	108
A Tribute to the Class of 1924	110
Bishop James Clair Taylor	
Why the Church Is Losing Its Hold on the People	117
Bishop E. D. V. Jones	
Luther and Zwingli	122
Walk Together Children	130
B. T. Medford	
The Mystery of Human Suffering	132
Henry Preston Whitehead, Sr.	
The Review Laboratory	141
The World Today (World Convention At Toronto)	143
Editorials	146
Book Reviews	151

1949

Volume LIX, No. 3

The A. M. E. Zion Quarterly Review was founded in 1890 by the late Bishop George Wylie Clinton, D. D. It is published by the Publishing Board of the A. M. E. Zion Church. David H. Bradley, Editor. Entered as second class matter at the Post Office at Bedford, Pennsylvania, under the act of March 3, 1879.

Questions peculiar to the function of the minister will be answered promptly. All communications should be addressed to the editor.

Subscriptions: One year in advance—\$2.00; (Canada, \$2.10). Single copy—0.50; Foreign countries—\$2.25 per year.

Copywrited 1949

A. M. E. Zion Quarterly Review

All rights reserved

Printed in the United States of America

FOREWORD

In the General Conference of 1924 five men were elevated to the high office of Bishop of the A. M. E. Zion Church. They were all young men, consecrated and well prepared. They were destined for great leadership. They were elected in the following order: Bishop Benjamin Garland Shaw, Bishop E. D. W. Jones, Bishop William Jacob Walls, Bishop John W. Martin, and Bishop Cameron Chesterfield Alleyne.

Bishop Jones passed on after eleven years of service. The four others have been spared to the church, and come to this Silver Anniversary of their work.

This period of twenty-five years marks one of the greatest epochs of church extension and expansion in the history of the denomination. New societies have been organized, churches built and large, commodious churches have been bought. We salute these heralds of the Cross on this significant occasion, and pray that their lives may be spared for years for counsel and direction.

One Episcopal Missionary Supervisor has come down through the years of these Bishops and we hail Mrs. Ola M. Martin, the first missionary supervisor to have served so long.

Robert Farley Fisher
General Secretary
African M. E. Zion Church

Washington, D. C.

BISHOP BENJAMIN GARLAND SHAW

Bishop Benjamin Garland Shaw was born in Pope, Mississippi August 26, 1878, the son of Charles and Bridget Shaw. He was educated at Philander Smith College, Little Rock, Arkansas and has received degrees from the Louisville Medical College (1907), and Livingstone College, Salisbury, North Carolina (1911). He began his active ministry in 1898 and continued in the traveling connection as pastor and evangelist until his election to the bishopric in 1924.

Bishop Shaw has held charges in Cotton Plant, Miss.; Payne Chapel, Little Rock, Ark.; Hood Temple, Evansville, Indiana; and Metropolitan Church, St. Louis. In this last church significant success was achieved, success of lasting merit which is reflected in the leadership of that church today.

In 1920 Bishop Shaw was made the Director of the Bureau of Evangelism. He held this position until 1924. He is considered today one of the leading evangelists of the race.

In recent years Bishop Shaw has been able to establish three organizations which have claimed denominational wide note: the old Goler (re-building) Church and New Goler (purchase) in Winston-Salem and the Clement Memorial in Charlotte.

At the present time Bishop Shaw presides over the Western North Carolina, North Alabama, Blue Ridge, South Georgia and Georgia Conferences.

"Livingstone is to be our last word in education and that word must mean everything."—Bishop J. W. Martin in his closing address as Education Secretary.

"Salvation is a glorious word and that word is the most glorious of all words through the ages. Jesus Christ is the salvation of the world."—Bishop B. G. Shaw in his final report as connectional evangelist in 1924.

These statements appear in the Comprehensive Catechism edited by Bishop E. D. W. Jones.

BISHOP WILLIAM J. WALLS

William Jacob Walls, Bishop of the A. M. E. Zion Church, was born in Chimney Rock, Rutherford County, North Carolina, on May 8, 1885, the son of Edward and Hattie (Edgerton) Walls, and the grandson of John and Patsey Edgerton. He was educated at Allen Industrial School of the Methodist Episcopal Church, Asheville, North Carolina and attended Livingstone College, Salisbury, North Carolina, receiving his A. B. degree in 1908 and the D. D. in 1913. He studied at Columbia University where he majored in Journalism and Philosophy. In 1939 he received his A. M. degree from the University of Chicago, having studied under Dr. W. C. Bower and many others.

Bishop Walls began his public ministry as a boy evangelist on September 10, 1889 and preached in practically every section of the country. He pastored at Cleveland, North Carolina from 1905 to 1907; Lincolnton, North Carolina, 1908-1913 and Broadway Temple, Louisville, Ky., where he built the present church, from 1913-1920. In 1916 he entertained the General Conference of the Denomination in this church.

On leaving Broadway Temple he was elected editor of the Star of Zion, the denominational weekly. He placed this paper on exchange with leading religious journals and tripled its circulation. In 1924 he was elected to the bishopric of the A.M.E. Zion Church when the General sessions were held at Indianapolis, Ind.

The activities of Bishop Walls, since becoming a bishop, have been many and varied. He has always taken an interest in the affairs of the church from an interdenominational standpoint. In 1928 he was the Fraternal Messenger to the General Conference of the Methodist Episcopal Church in session at Kansas City. As early as 1918, however, he had been our Fraternal Representative to the Methodist Episcopal South General Conference held in Atlanta, Ga. On two occasions he has been appointed by his church to represent it in Ecumenical Conferences of Methodism. He has traveled abroad extensively attending world gatherings and studying international conditions. He is at present one of the guiding forces of the World Council of Churches, having returned from abroad in this connection in August of this year. A member of the International Council of Religious Education, The Federal Council of Churches of Christ in America, the National Commission of Race Relations of Y. M. C. A. and Churches while it existed, a National director of the National Association for the Advancement of Colored People, he nevertheless found time to guide the Sesqui-centennial celebration of his denomination in 1946.

At the present time Bishop Walls presides over the New England,

New York, Western New York and Allegheny Conferences.

Many individuals wonder just where Bishop Walls can find the energy for his many tasks. While he is a trustee of Garmon Theological Seminary, he finds time to not only serve as chairman of the Board for Livingstone College but to spearhead the annual fund-raising drive of that institution. Time and time again he has been found in the fight for better race relations, attending important meetings, visiting the president, speaking out against bigotry, etc. And yet, all Zion knows him as an exponent of effective evangelism.

At the present time, Bishop Walls is in the midst of an expansion program which seeks to recapture and further the work begun by Bishop George L. Blackwell in the Allegheny Conference. In addition he is going ahead with the rehabilitation and rebuilding of the Harriet Tubman Home in the Western New York Conference. In the New York Conference he has seen three signal moves; the purchase of the church in the Bronx, the establishment of the church in the state's capital, Albany and the purchase and debt clearing of the magnificent structure in Brooklyn (the First Church, under the leadership of Dr. W. O. Carrington.) In the New England Conference the purchase of the church in Springfield, Mass., has been the crowning achievement. At the same time steady and sure progress has been made at Barber Camp, as one of the recreational centers of the Zion Church.

Bishop Walls is the author of the book Joseph Charles Price, Educator and Race Leader.

"Adventure, adversity, disappointment, disaster, deliverance, have lighted new flames of faith in my soul. I know, yes, I know, God is. I have felt the challenge of mighty undertakings. I have caught sight of a promised land now inhabited by giants and the road to conquest strewn with thorns and difficulties. A million voices rise from throats of ebony, reminding us of our kinship and informing us of our responsibility. We have put our hands to the plow of African Redemption and we dare not look back. We have opened our mouths to the Lord and we cannot recall the vows thus registered. Africa must be redeemed."—Bishop Cameron Chesterfield Alleyne on his return from the mission field in 1928.

BISHOP JOHN WILLIAM MARTIN

In that class of 1924 five men of different temperament were elected. Bishop John W. Martin was known as the philosopher of the group. Few people in the A. M. E. Zion Church will ever forget his unique way of telling people fundamental truths and great principles. For example, Bishop Martin has the idea that in the making of appointments the reports of Presiding Elders, Pastors and Delegates, mean something; and in many instances whether or not the minister returns depends on these evaluations. So often he tells his ministers, "I can't make people want you, that's your job." But once people want the minister, you can depend upon it, Bishop Martin respects their wishes and desires.

Born, June 30, 1879, in Russell County, Virginia, near Lebanon, much of this keen philosophy for which he is known, was inherited from his mother Nancy. His father, Cornelius, was an industrious man who worked hard to take care of twelve full brothers and sisters of the Bishop, and three half-sisters and one half-brother. A coincidence is that his mother's maiden name also was Martin. Nancy Martin proved to be an excellent director of destiny for her children and soon after her marriage and the birth of their children insisted upon the family moving from Virginia to Johnson City, Tenn. "Where," she said, "my children can get schooling."

Bishop Martin attended Langston High School, Johnson City, Tenn., and after graduation matriculated at Lincoln University, Penna.; taking both the college and seminary work there. Later after he was made a Bishop, he spent two years in Post-Graduate study at the University of Southern California at Los Angeles. At one time the entire Martin family was in school at this University; the Bishop, his wife, and daughter, LaVerne. Since, Bishop Martin has received more than the usual number of honorary degrees from various institutions.

After his graduation from Lincoln University, J. W. Martin was appointed to the pastorate of St. Mark Church, (now Walters Chapel), in Indianapolis, Indiana. It was here that he met and married Ola M. Ecton, and it was here that his daughter lone LaVerne Martin was born. It was here in Indianapolis that he was elected to the Bishopric.

While serving St. Mark Church, Indianapolis, Bishop George W. Clinton insisted that the Rev. J. W. Martin become head of Atkinson College, Madisonville, Kentucky, where he remained for the next ten years.

In 1916 when the General Conference met in Louisville, Kentucky, by popular demand, the Rev. Martin became a candidate for the Secretary of Education of his denomination. On the first ballot, while none were elected, Rev. Martin led in the total number of votes. On the second ballot he was elected.

When the General Conference met in 1920, so successful had been the new Secretary of Education, that he was elected by acclamation; two other candidates, the Rev. James P. Foote and the Rev. R. S. Oden moving and seconding the nomination.

Two laymen, Dr. W. O. Taylor and Mr. Charlie Hayes, championed the election of John W. Martin for the Bishopric; and so it was that in 1924 when the General Conference met in Indianapolis he was elected on the third ballot along with Bishop W. J. Walls.

His first assignment as a Bishop was to the Pacific Coast and Demerara, South America. In 1928 he was assigned Missouri and Michigan along with the Pacific Coast. The South American work was placed in another district. He was sent again to the Pacific Coast and Michigan in 1932; Missouri was placed in another district and South Carolina was added.

In 1944 he was assigned to Ohio, Cape Fear, and Michigan; and in 1948 was given North Carolina.

It is hard to say just where the most successful work of Bishop Martin has taken place. It is a matter of record, however, that most of the churches on the Pacific Coast were founded and grew to strong stature under his leadership. In the Michigan conference so many churches have been either strengthened or founded, under his direction, that it is hard to select any for mention here. All Zion knows of the work at St. Paul, Detroit, and Walters in Chicago.

His twenty-five years have been rich in achievements.

"Christian Education is a most indispensable element in the progress and civilization of the world. The world must be abreast if not in advance of the time. It occurs to me that this imperative feature of the work of the church is second only to personal consecration."—Dr. Joseph Charles Price in Comprehensive Catechism, Bishop E. D. W. Jones.

BISHOP CAMERON CHESTERFIELD ALLEYNE

Bishop Cameron Chesterfield Alleyne was born September 3, 1880 in Bridgetown, Barbadoes, British West Indies. He is the son of Robert Henry and Amelia (Clarke) Alleyne. He was educated at Naprima College, Port Au Spain, Trinidad, British West Indies, having matriculated there between 1889 and 1903. He attended Tuskegee Institute in Alabama in 1903-04 and received his A. M. degree from Livingstone College, Salisbury, North Carolina in 1915. Howard University honored him with a degree in 1924 (D. D.), and Wilberforce did the same in 1942.

He was married to Annie Lucile Washington of Charlotte, North Carolina June 29, 1905. Mrs. Alleyne departed this life soon after the General Conference of May 1944. Since that time Bishop Alleyne has married the former Bettylee Roberts, daughter of Reverend and Mrs. F. Thomas Roberts.

Bishop Alleyne was ordained deacon in the African M. E. Zion Church in 1904 and elder the following year. He has pastored in several of our leading churches including Anniston, Alabama (1904-05); St. Elmo, Tenn., (1905-1908); John Wesley, Washington, D. C. (1908-12); Providence, Rhode Island, (1912-16); Grace Church, Charlotte, North Carolina, (1916-17); New Rochelle, New York (1917-24).

Bishop Alleyne was elected to the Editorship of the A.M.E. Zion Quarterly Review in the General Conference of 1916 and served in that capacity until 1924 when he was consecrated a bishop of his denomination.

The work of Bishop Alleyne has been both colorful and pioneering. Most outstanding of his efforts from a denominational point of view, no doubt, has been his activities on the foreign field. He was resident Bishop in West Africa from 1924-28. Through his efforts renewed interest was manifested in this great segment of the denominational work. Since returning home he has been keenly interested in education not only in Africa but in South America as well. Since that time he has also served as Chairman of the Foreign Missions Board, directing the over-all program of the church.

Most phenomenal has been the Home Missions program which Bishop Alleyne has promoted in the conferences over which he presides here at home. Major success has been achieved in the Philadelphia and Baltimore Conference where new church buildings and organizations have been established in Philadelphia and Chester, Penna., Baltimore and Salisbury, Maryland and Washington, D. C. The Peter Williams Church (a memorial to one of the great founders of the denomination)

in Philadelphia, the Robinson Church, Chester, the new building of Trinity Church, Washington as well as St. Lucille of the same city, are all outstanding examples of his work. In addition, new church buildings have been acquired in Orange, New Jersey and Roanoke, Virginia, under his leadership.

Bishop Alleyne is the author of the following books: "Gold Coast at A Glance", "The Women's Home and Foreign Missionary Society" and "Highways that Lead to God."

At the present time Bishop Alleyne presides over the Philadelphia and Baltimore, the New Jersey and the Tennessee Conferences.

GENERAL SECRETARIES OF THE A. M. E. ZION CHURCH

George Collins, a layman, elected in 1799, signed our charter, the agreement with the M. E. Church, wrote the preamble to our first Discipline, acted as Bishop Rush's scribe in writing our first history and served in this capacity until his death in 1850. Rev. William F. Butler elected in 1868. Rev. J. A. Jones, 1872. Dr. William Howard Day, 1876, served only a portion of the time and was succeeded by Rev. C. R. Harris in the quadrennium. In 1880, Rev. Harris was elected both General Secretary and General Steward. These offices were separated in 1884, and Dr. C. C. Petty was elected General Secretary. In 1888, Dr. D. W. Howard Day was again elected and served until his death in 1901, at which time Dr. G. L. Blackwell succeeded him. He held the office until 1908, when Dr. M. D. Lee was elected. He served until 1918, when at the Council in Chicago of 1918 Dr. F. M. Jacobs was elected by the Board of Bishops. Dr. H. C. Weeden followed him in 1928—From a Comprehensive Catechism of the A. M. E. Zion Church and Other Things You Should Know by Bishop E. D. W. Jones.

In the last issue of the A. M. E. Zion Quarterly Review, page 80, we would like to make the following corrections: Greenville College is no longer a connectional school while Johnson Rural High School is now known as Johnson Memorial Institute. Walter's Institute is now known as Walter's Southland. We regret that the foot notes did not follow the pages as they should. This latter fault was due to the impossibility of close printing supervision.

OLA M. MARTIN

One of the significant things about this Silver Anniversary is that for the first time in Zion Methodism a Supervisor has been privileged to serve a quarter of a century. Mrs. Ola Martin has seen great strides in the history of our Foreign Missions Movement. She could well write a story of a period of phenomenal growth never equalled in our church's history.

Mrs. Ola M. Martin was born in Greencastle, Indiana, the child of George and Mollie Ecton; the former passing just last March, her mother having died in 1920. When this child was nine months old the family moved to Indianapolis and connected themselves with Jones Tabernacle, where their great contribution to the spiritual life of that church is still recognized. It was here that the young girl, Ola Ecton, attended the grade and high school, completing the latter. It was here that she was married to the Rev. John W. Martin, and it was here that their child lone LaVerne was born.

When Rev. Martin was assigned to Atkinson College, she became the Matron of this institution and continued her education. After the election of Rev. Martin as Secretary of Education, the Martin family moved to St. Louis, where they lived until 1924. Having been assigned to the supervision of the Pacific Coast, the family moved to the far west, where Mrs. Martin became active in social and civic affairs of the area. She became the Basileus of Sigma Chapter Alpha Kappa Alpha Sorority and served as the delegate to the Boule held at Los Angeles and Chicago.

Mrs. Martin, in the twenty-five years she has served as Supervisor, at one time or another, has directed the missionary destinies of the Southwest Rocky Mountain, Oregon, Washington, California, Pe Dee, Missouri, Ohio, Cape Fear, South Carolina, Palmetto, and North Carolina Conferences. She holds the unique distinction of presiding over the Michigan Conference for twenty-one of her twenty-five years.

When the Sixtieth Anniversary Celebration was held in Montgomery, Alabama, Mrs. Ola Martin was chairman of the effort. More than \$4,-300.00 was cleared at this celebration and the Board of Foreign Missions added enough to this sum to total \$5,000.00. With this amount a bond was purchased for the African Girls School. Bishop and Mrs. Alleyne had just returned from the African work and their deep interest brought about this Board action. This was one of the few meetings held to which everybody paid his or her own expenses.

Mrs. Martin has been identified with many outstanding efforts including that having to do with the Headquarters Building; in fact she was the chairman of this housing committee. During the Sesqui-Centennial she was the Chairman of the Devising Contest at which young people from

all over the country participated in a grand oratorical meeting. This project, little as it is known, cleared more money than any other effort of the Sesqui-Centennial. Mrs. Martin has refused any major responsibility in the Golden-Diamond Jubilee, nevertheless, she is intensely interested in the drive to secure \$50,000 for the fourteen African Schools.

For twenty-five years Mrs. Ola M. Martin has supervised the missionaries of her district without a break and without a rest, and in that time no conference has ever fallen short of its apportionment; but rather they have reported more than the amount requested. This year, for example, more than \$4,000 has been raised under her supervision; this including the report from the North Carolina Conference.

"The Corporation aforesaid and their successors forever, be, and shall have and hold the said building called Zion and all other churches which are now or shall become the property of the Corporation, in trust for the religious use of our African Brethren and the descendants of the African race."—From the Articles of Agreement with the M. E. Church, 1800.

"The Goal of Yesterday is but the starting point of today."—Dr. H. R. Stitt.

"The A. M. E. Zion Church stands for freedom within and without. She is absolutely committed to personal rights and untrammelled opinion. By this policy she has built institutions and facilitated progress."—Bishop W. J. Walls before the General Conference of 1924.

The above are excerpts from The Comprehensive Catechism by Bishop E. D. W. Jones.

A TRIBUTE TO THE CLASS OF 1924**By James Clair Taylor****Bishop Tenth Episcopal District**

NOTE: This address was delivered before the 103rd session of the Allegheny Annual Conference by Bishop James Clair Taylor as a part of the Silver (25 years as a bishop) Golden (50 years as a preacher) anniversary of Bishop W. J. Walls. Bishop Taylor presides over the 10th Episcopal District.

We, the members of the Class of 1948, salute the Class of 1924!

I am deeply grateful for the privilege and honor of sharing with the Allegheny Conference this occasion on which you are honoring one of the members of The Class of illustrious leaders of our denomination.

Twenty-five years ago I attended the General Conference at Indianapolis, Ind., as a delegate representing one of the African Conferences. Responding to the careful guidance of the late Bishop Josiah S. Caldwell, who was responsible for my "election", and gave my interest in the future of the A. M. E. Zion Church leads to follow, I voted for three of the five men elected in 1924. Philip Guedalla, author of "The Hundred Years," says in his author's note in that volume, "To write a history of the hundred years between 1837 and 1937, in full would be a despairing enterprise for anything short of a syndicate of centipedes with a pen in every hand." For me to mention all the achievements of the Class of 1924 would be an equally despairing task with my limited manual equipment. I cannot compress within the compass of my talk tonight all the significant achievements of this class, so I have attempted to throw a light bridge of selected achievements across the chasm of twenty-five years. These contributions will point up the character and worth of the members of that Class.

I presume you would expect my message to be a kind of sermon. I hope however it will not be exactly like the kind of sermon Dr. Halford Luccock told about in a lecture one day. He said, his sermons looked "like Monday's wash—a number of odd and unrelated items suspended from a single line of text." The items I shall present to you tonight may be odd, but they will be related, I promise.

In 1924 we were six years removed from World War I, but we were unconsciously on our way towards World War II. We had fought and won a war "to make the world safe for Democracy." But "thinking war, planning war, and waging war is an exhausting and humanly disintegrating business." Reinhold Niebhur was reminding us that "The sickness of faith in our day may be the senility which precedes death; on the other hand, it may be a specific malady which time and thought can cure." Pitirim Sorokin was telling us . . . "we are seemingly between two epochs;

the dying sensate culture of our magnificent yesterday and the coming ideational culture of the creative tomorrow. We are living, thinking, acting at the end of a brilliant six-hundred-year-long sensate day. The oblique rays of the sun still illumine the glory of the passing epoch . . . The night of the transitory period begins to loom before us with its nightmares, frightening shadows and heart-rending horrors."

These statements were written at about the same time The Class of 1924 was elected. We can see, now, that it was a good Providence that matched the men of that class to that hour when the religious and social horizon was beclouded. Extensive cultural changes were in progress in the United States in those years between the end of World War I and the worldwide economic depression, which struck with suddenness at the end of the 1920s. Then came that series of wars which coalesced into what we have called World War II, which has set in motion even more radical changes.

These twenty-five years have been marked by revolutions and cultural changes deeper and more widespread than mankind had ever known. We go back in memory to that day when five young men—but one of them fifty years of age, and one less than forty years of age—assumed the duties of the office of a bishop. They were welcomed by their seniors and a denomination conscious of the implications for Zion of the world-girdling transformations that were taking place, who implored for them strength to discharge their duties. It seemed that they were placed by a kind Providence operating through the choices of the General Conference, in a sphere in which all the faculties and affections with which they were endowed would be expected to act and unfold, freely and vigorously and beneficially to themselves and the great denomination they and their colleagues had been chosen to lead.

For the first time in one hundred twenty eight years five bishops were elected. Another significant aspect of that election was that the three main emphases of Methodism were represented by these men: Preaching—two pastors and an evangelist at large; Education—a college president; Literature—two editors. All of these men had felt the attraction of the office of a bishop, a thirst for it followed them as they patiently labored to furnish themselves for the good work. They knew they would be expected to look beyond the prevalent opinions in the Church, not to follow the beaten path. They knew conditions in our world demanded a mobilization of the forces of religion and social redemption led by Christian statesmanship. They knew, too, that their first concern must be to face many difficulties of which the origins lay many years back. This they must do with creativity, initiative, and moral enterprise, driven by an inward call to their courage and faith.

Bishop Charles Brent once said, that in choosing leaders you must always remember "Your expectation tempers the course of your leaders when they have been elected. If we have a low conception of their duty, we shall probably get from them a low degree of achievement." If the class of 1924 was tempted to say, as did Pope Leo X. "Now, let us enjoy the papacy," their course was tempered by what they did know the Church expected of them. They knew that we expected them to work for us. They went about their work knowing the Zion tradition had to be revitalized and become once again the passionate creed it was when the Church was young. They were in love with it, enthusiastic over it, on fire with zeal for it.

Our people were still on the move, in one of the greatest migrations this country has ever known. We were not expanding our work in the centers to which our people were going, as rapidly as the need demanded. Now they were challenged to demonstrate a capacity and purpose to come to grips with issues of major importance and institute procedures required to resolve those issues. The tendency of the age, in all its movements, was to expansion, to diffusion, to universality. They knew they were not expected to put the clock back, but to wind it up and get it going, set by the high destiny which was hidden in the mind of the Almighty when Peter Williams, James Varick, Abraham Thompson, Francis Jacobs, Thomas Sipkins, and others, signed the birth certificate of the African Methodist Episcopal Zion Church.

Let us look for a moment at the only one of the group who is not visible tonight. He has gone to that World of which he carried deep in his heart so rich an earnest and pledge. He is not wholly gone, though; not gone in heart, not gone in influence, for his thoughts remain in his works, and his memory is laid up as a sacred treasure in many minds. Bishop E. D. W. Jones was a son of the seventh bishop of the A.M.E. Zion Church. He was a master of the forensic art. The human spirit has a way of multiplying itself in those to whom it is made known. He is still working for Zion in another room of our father's many roomed house. (Let us pause a moment in silence in his memory.)

I watched a sail until it dropped from sight
Over the rounding sea. A gleam of white,
A last far-flashed farewell, and, like a thought
Slipt out of mind, it vanished and was lost.

Yet to the helmsman standing at the wheel
Broad seas still stretched beneath the gliding keel,
Disaster? Change? He felt no slightest sign,
Nor dreamed he of that far horizon line.

So may it be, perchance, when down the tide
Our dear ones vanish. Peacefully they glide
On level seas, nor mark the unknown bound;
We call it death—to them 'tis life beyond.

—Author Unknown

One member of the Class of 1924 is temporarily debilitated. He was our first resident bishop to Africa. Parenthetically, it is my judgment that had we kept a bishop resident in Africa from 1924 until now, the status of our African work would be very different from what it is today. Further, it is my judgment that it would be more honest to bow out of Africa than to try to administer our missionary program there on the excursion plan. Returning to America Bishop Alleyne devoted his thought and energies and skills to expanding our work in the areas he has superintended. He has done a phenomenal job of expansion. We salute this preacher, missionary, author, and pray for his speedy recovery.

Bishop Benjamin G. Shaw is a passionate, dynamic preacher, with an evangelistic emphasis. For four years he was an Evangelist at large, and during those years, he tells us, thousands of new members were added to A.M.E. Zion churches under the inspiration of his messages. Perhaps his greatest single contribution as a bishop is the New Goler Church at Winston Salem. He has pioneered in Home Missions areas, gained a beachhead for the A.M.E. Zion Church in Savannah and giving us our first new church in Charlotte, N. C. in more than twenty five years.

Bishop John W. Martin, philosopher and wit, whose observations as he traveled throughout the connection as Secretary of Education gave him insights into denominational needs, has made a rich contribution to our Zion. I am told that more than one half of all the churches we have on the Pacific Coast were acquired while he was our first resident bishop in that area. He is a steady, painstaking, ruggedly honest administrator. He has never been known to default on a denominational obligation. He has added prestige, respect, and dignity, and a new sense of deep-seated responsibility to the office of bishop in the A.M.E. Zion Church.

Bishop William J. Walls came to the Bishopic with a record of solid achievement behind him which is known in almost every Zion household. All over this country people recall "the boy preacher" from Livingstone College. I think his greatest single pre-bishop achievement was the erection of our great Broadway Temple at Louisville, which is still the most impressive symbol of the vitality of the A.M.E. Zion Church, erected by us, south of Pittsburgh, from the Atlantic to the Pacific. Today he is known as a great churchman, orator, author, Christian statesman, Ambassador from the A.M.E. Zion Church to the World Council of Churches,

member of the Central Committee of that body, representative of the A. M. E. Zion Church in a score of national and international bodies. Three years ago when this denomination celebrated its sesquicentennial his colleagues turned to him to guide the church in a fitting celebration of one hundred fifty years of unbroken history. I was one who felt at that time that he should reduce his administrative load in order that he might devote his energies to writing a complete history of the A.M.E. Zion Church. Just three years before he completed a *Life of Joseph Charles Price* which deserves a wider reading, and I trust will go into another edition. In the meantime he has rehabilitated churches in Home Mission areas, purchased churches in centers where the A.M.E. Zion Church had never operated before: Albany, N. Y., The Bronx, Springfield, Mass., where we had been on a mission level for years, to name only a few places.

* The substance of some of Editor Walls editorials is still in our memories. He insisted that leaders of the Church are not to be viewed with a malignant jealousy; but they ought to be inspected with a watchful eye. Their virtues and services are to be rewarded with generous praise, and their arts and usurpations should be exposed with fearless sincerity to the indignation of an injured denomination. At Oakland, Cal., his message rings in my ears tonight—in a fighting speech, he urged men to exercise the right to speak openly and freely, knowing that this Church cannot move forward with a leadership gagged, servile, and submissive. He said "The greatest menace to the A.M.E. Zion Church is weaklings." How closely those words nestle up to the thinking of Harry Overstreet, in his recent book, *"The Mature Mind"*, in which he says, "The greatest menace to society is persons whose influence is adult, but whose responses and motives are infantile." Dr. Johnson once said of John Wesley, "He is a man of great views, great faith, and great energies." In the class of 1924 we have "men of great views, great faith, and great energies."

Add up all the achievements I have mentioned and you have only a fraction of the total contribution of this illustrious Class of Bishops during the past twenty five years. In 1924 our denomination adopted the Budget System. It has been largely a responsibility of the Class of 1924 to make it work. During this period we have witnessed the rehabilitation or purchasing of churches in cities where we had never been established, of Livingstone College, the payment of long-standing mortgages, building the saving of churches which might have been lost if we had not had a leadership committed to the high purposes of our denomination.

These men have not come up with cut and dried answers, but have prayed for illumination in times of crisis—for the light by which to walk with purpose and direction, and a wisdom through which they have been led to know what is essential for concrete progress toward the vision by which this denomination lives. They have learned that leaders should

not follow the obvious but less glorious ends of money, applause, and self-gratification.

John Wesley once prayed, "Keep thou our feet that we stagger not in the uneven movements of these days." These are indeed days characterized by "uneven movements". Dr. Paul Sherer writes, "Humanity is plagued, pestered, harried, badgered by its own soul, heckled out of its comforts, chafed out of its peace." These "uneven movements" are reflected in the Church—In the African Methodist Episcopal Zion Church. Dr. Gaius Glenn Atkins reminds us that "Lives today are poorer than they should be in highroads which lead toward the Kingdom of God and which the great causes of Jesus may freely employ. We become instead a maze of little crossing paths and roads leading nowhere, and the ideals and loyalties which express themselves through lives so confused are constantly undoing each the work of the other."

We have been pushed into an entirely new world—"a world of new realities, of infinitely new possibilities even beyond the imagination of yesterday." This time demands a wisdom beyond our present wisdom. We cannot go about the solution of the problems of today's world with the restrictions, the prejudices, and the attitudes of yesterday, however well they have already served us. Integrity of purpose, such as the Class of 1924 exhibited when it assumed the duties of the office of a bishop is greatly needed—integrity of purpose evidenced by a willingness to learn, and by the desire to increase one's serviceability. We have come to another new epoch in our history. The approach of a new epoch terrifies some and fills others with exhilaration. There is a danger that even a bishop, after twenty five years of success, twenty five years of dignity and honor, may find his heart dulled for the battle that is still to be waged on so many fronts. We still expect the Class of 1924 to be living symbols to engage the loyalties and evoke the energies of a trusting denomination; to set standards and courageous and farsighted leadership as would inspire rising leaders to equip themselves to meet Zion's grave, new responsibilities.

The A.M.E. Zion Church must extend her borders and enlarge her ministry. Our relative position among Negro denominations is changing not in our favor. Let us come to terms with that sobering fact. We are needing the thrill of our tradition to rouse us to something more than an injection of dollars into the arteries of the A.M.E. Zion Church, vitally necessary as that is. We face again one of the decisive moments in our history. What we do now—or leave undone—will largely decide whether or not we shall be a significant force in the life of our people. This age is the result, the issue, of all former ages. All are pouring influences into it. The struggles, passions, discoveries, of all former times survive in their influences on the present moment.

Ye men of Zion, who inherit
Rights that cost your sires their blood,
Yours is Varick's, Rush's, Hood's, Price's, glory.

When Peter the Great set out to build a new capital conditions seemed hopelessly unfavorable. The region beside being open to floods, offered nothing but swamps in which to lay the foundations. There was no stone, no wood to be had. Workmen were lacking. The doubters pointed out the contrast between the obstacles and the resources. Peter replied, "Get to work!" And he built the city.

Preachers and members of our churches, with depressed morale, looking across the country, see many facts which tempt them to discouragement. In one state where we have only four little mission churches a sister denomination has nine annual conferences, one of which dips over an international boundary. A bishop suggested twenty years ago that we withdraw from that state. In a metropolitan city where we do not have a church building a sister denomination, younger than we are, has two presiding elders' districts. In a section of the country where three fourths of our people live we are weakest. But none of these things need dismay us. As I stand here tonight, our hearts are thrilled as we hear from four different areas of our denomination the steady clarion call of four combined voices, augmented by a fifth that seems to be calling from a distance—five voices with a service record of one hundred eleven years, but still striving to make a maximum contribution to the African Methodist Episcopal Church. Throw all your energies into the task of causing to emerge in the new order a new Zion. "Get to work."

WHY THE CHURCH IS LOSING ITS HOLD ON THE PEOPLE**by Bishop E. D. V. Jones**

Is the church annihilating itself from the world, or is the world growing so rapidly into an investigation of the heretofore willingly accepted doctrines of the Church, that nothing but positive truth will satisfy and nothing but that the church makes reasonable, will be believed? What is it? The Church or the world? Where is the fault? We all admit that something is wrong; that the church does not hold sway its former mastery over the world which is now a world, not of simple credulity of spiritual things, but a world willing, ready and waiting to believe and accept when the Church founds its invitation and doctrines on reason. The increased facilities for advanced learning of things spiritual, has at least put the Church to the necessity of not only thundering its beliefs to be religiously entertained, but to the task of protecting them, defending them against the virility of attacks of most powerful, organized wisdom. While the Negro church as yet, may not have reached the stage where onslaught is made upon any of its special doctrines (and yet that time will come, and its near approach is plainly indicated by the audacious unorthodox questionings of its youthful intellects) still the Negro church does feel that it is losing its hold upon the intelligence of the race, and indeed all classes, and its most successful appeal is made to the less intelligent, either through the channels of official clergy respect, or by appeals to passions and religious emotions which must fade as the time bell of intelligence and riper, richer experience tolls the death knell of ignorance.

We have loved the emotionalism in the black man's religious devotions, but we must denounce his utter failure in being guided by his emotions to adhere faithfully to the simplest rules of christian ethics.

Emotionalism in fact has no part in creedal ecclesiasticism, and certainly it has no standing in the tutorship of our blessed Lord. It has been accepted by us as an expression of zeal because a host of people never had nor cultivated any other medium of expressing religious fervor and conviction. But that time is so rapidly passing when emotionalism is an expression of the true vitality of the church, that sacred publications are appealing for its return; ministers who do not read aright the changing signs of a changed day, are complaining about the decadence of quiet the reign of worship pendemoniums in the name of high spirituality. With all of this ado, the church is not getting back to the old old time religion, while earnest strides are systematically going on to time fires of the fathers, but farther away from its scenes, to a higher sensible conception of true service, real devotion, solemn worship, hearing God not in whirlwind sermons, bursting earthquakes and tearing,

crashing tornadoes, but in the still small voice of love and the stiller whispers of deeper consciousness.

It is said when emotionalism dies in our religious worship the church dies. It is this fact which gives us alarm, because of its rapid and sure demise. It is dying. Some noted and valuable exponents are still living, but they are growing fewer and fewer every day. In fact we can not hope to hold on to the religious fervor as indulged by the fathers. It is going—gone. If this then is, as it has been the basis of church success, and this very basis is crumbling, what will the Church do and substitute for its loss?

We do not and can not reach the cultured and active thoughtful through physical excitement. And too this culture as it should and as is its destiny, is eating its place into the circle of old time religionists; so that they too are presenting a dignified appearance of inquiry after solid profound truth and are themselves convinced that the times have changed.

Must the church go down, lose its mighty influence over the rising generation, or will it face boldly the condition as it exists, not as some want it to exist, and meet the fact as it is, and make preparation not only to be equal to the emergency, but forever present a higher ideal of Christianity so that in the church there will always be an aspiring and inspiring attraction and incentive for each succeeding thought elevating generation.

The Church must not go down. It is folly and historically untrue for our blind zeal to argue that it can not go down. It has dragged along the lowest depths. Its priesthood has been despised and rejected. Its altars have been torn down and its sacred halls have been debased. It is our privilege and duty to keep the Negro church from the wrecking shallows.

We have tried social and civil activities, Institutional centers, and these have failed as substitutes for vital permeating Christianity and as strengthening church elemental forces.

For this, where is the solution? Emotionalism in our life and worship will be met by the rapidly advancing and refined few in search of exalted ideals, ideas and truths; and also by the steady growth of a prepared ministry and an acceptance of the higher standards and broader, deeper, realities of the Christianity of the kingdom.

The truth always to bear in mind in seeking for a solution, is, that in the church, the chasm is ever widening between the valuable enthusiasm of the fathers, and the earnest modern yearning after a more inspiring and hallowed impressive religious service.

Now the requirements for a prepared ministry is conclusively one of

our greatest needs, but the church makes its greatest mistake in depending upon the intelligence of its clergy as presenting the only sure and best reason for its progress.

Has the church nothing more substantial and assuring within itself to offer, to attract, to hold sway over the world than its priests? Is the clergy the power or is not the church which includes the clergy the greater and in fact the only power? It is folly and a shift of responsibilities to blame the ministry, prepared or not, for all the faults and failures of the church.

Man's highest and only real motive in connecting with the cause of Christianity is not the idolizing of the priesthood, but the lovable, useful, inspiring service to be found in the inherent efficiency of the church. If the church is not drawing and satisfying men to and with the eminent standard of Christianity, then the fault and the conflict is with the church. It is evidently not. What then is one of the causes?

The church founded upon a broad religious spirit of democracy does not in these days of signs, or rapid return to the true principles of its establishment, allow liberty and freedom in the exercise of man's dominant conscious relationship with God.

The minds of men are cramped by the church's teachings of a strict adherence to laws, dogmas. The irreligionist knows this and he does not believe that the teachings of our Lord are enslaving. He seeks personal, conscious, religious liberty. Therefore he passes by the creedal church. He satisfies himself in a Christianity outside the pales of the church. He works for God in other organizations and in other societies. Taxation is not his drawback, for his alliance with these other organizations requires taxation. He finds to his surprise that the Christianity of cheer, of consistency, of perfect satisfaction, of reason is not taught by the creedal church of today. The conscientious find themselves face to face with the fact that they can not live the Christianity of the church of today. Their environment revolts. Their training draws them away and they seek through other chambers a personal God, who is not hidden from their earnest supplications after truth behind dogmatic barriers and obsolete religious philosophies, but who shows himself "altogether lovely," approachable and submissively human.

For many ages the Church has based its right to exist and propagate on the surety of the creeds. It has gone so far in its rules regulating individual living, to determine by its theology what is sin and what is not. It has gone still further and authoritatively construed its scriptural interpretations to meet the demands and drastic measures of its doctrines.

Modern thought will not accept a Christianity of archaic philosophic

interpretation. Creeds do not determine sin. Observance of these dictums does not make righteousness. There is a higher law than creeds. The individual and the spirit make that law.

Of course the Church must have creeds, but it is clear to all minds that "the test of any religious doctrine is, whether it can be translated into life." It matters not how the doctrine is supported by ecclesiasticism, or how the life of the fathers have reveled in it, or what fires it may have kindled in the early development of Christianity, it is useless to these ages, these times, unless it supports and inspires a higher, better and larger living in these modern perplexities. Jesus Christ did not lay down binding and arbitrary rules of individual conduct. He laid down something better and necessarily more elastic, "determinative principles." Yea, a plan of the rules of life through and for all generations. The plan never changes or varies. The rules are constantly undergoing alterations as the soul of man is liberated from one enslavement after another; and doctrines obsolete by the mere fact of their unadaptability are superseded by other living, growing, developing truths, which like the wild forked lightnings domesticated and made to serve the exalted and ever freeing psychic activities. The plan of Jesus Christ was based on the principle that the motive power of the world is spiritual and that the highest end of life was to attain unity and harmony of the spirit. How are we to attain to this unity of the spirit? Surely not by council laws, nor through the maize of dogmas formulated by other minds for other centuries, other living environments, other controlling philosophies and sacerdotal hobbies, but through direct decrees of this great and good central source of all pure motive and action, the spirit. This spirit has no throne but *personally*, no mediated union save consciousness and no subject or object save individualism. This spirit is person and communicates personality, which is as Philip Brooks says, "Conscious relationship with God." This in turn produces individual responsibility, which after all is the dynamic potentiality of the Christianity of the kingdom.

We contend indeed for the faith once delivered to the saints. What is that but a living faith? O for a living faith, dominizing, compelling, a present day living faith, sustaining, satisfying every present day longing for the advancing soul who feels his moral accountability and the ever advancing philosophic world.

The purpose of the revelation of Jesus Christ was to present to the world a concrete example of a human being completely filled with the spirit and who continues to live a perfect life according to the decrees of the spirit. Not creedal obedience of doctrinal interpretations, but decrees of the spirit to man. Now do these decrees come to the same life the same way in all ages? The answer is evident they do not. It is the same spirit who decreed the life of Elijah to the rugged exercise of pro-

phetic authority and that is the plan through all human history. It is likewise the same spirit operating on similar lines with the same plan who decreed the life of Paul in his day to work under the empire and swaying influence of grace. The rules of life between that of Elijah and Paul are immeasurably distant and distinct, but it is the same purpose, actuating both to harmony with the spirit, and it is the same plan, a conscious rule of action for every responsible character.

Must the rules of the church whereby men are determined Christians or not be changed? Put them to the test of present day practical living and they fall or rise of their own weight of bearing upon a life. Leave the mind however open to the interpretations of the revelations of the spirit, and this freedom will produce the sorts of Christian character the church is so urgently desiring. This too will give the individual searcher after a satisfying life a freedom to interpret doctrines liberally and according to modern thought.

Do not harness us with the punishment of the faults of all the ages. Let us face our own and provide for their eliminations.

Finally the church teaches a Christianity that no one lives, and a life that it, itself does not fulfill. It is a powerful hypocritical machinery turning out unceasingly products of its kind. What is the remedy?

Simplify the interpretations of our creeds so that in the very vow of acceptance we do not begin our beginner with his first great evil. Christianize modern thought culture and society, by teaching a religion of vitality, of help, of succor, or comfort, of joy, of perfect satisfaction. Feed the soul. Yea more, inspire the soul. Give it a purpose with all its limitations that it can attain and honestly strive after because it is attainable. Help men to find one of God's great causes in which he absolves himself. Exalt the sublime thought "that the will of the spiritual world is revealed in man:" and therefore we have personality energized and influenced by an abiding personal presence.

Then the church we pray, we hope will make itself a lively flame in the world's great moral conflagrations in which its every unit will be a spark.

LUTHER AND ZWINGLI**FOREWORD**

Probably at no time in the history of the world has there ever occurred a revolution which incorporated into its make-up such a general cross-section of humanity, as did that of the sixteenth century. Swift, violent, almost unheard of, yet inevitable, the Reformation swept down on a corrupt world causing the staunchest of institutions to feel the shock of undercurrent opinions. Truly, at this time, a world began to awaken from its slumbering age and to manifest an interest in surrounding conditions. The Renaissance had accomplished merely a revival of slumbering arts but in the new move can be noted a decided attempt to overthrow hindering obstacles and restraining beliefs which heretofore made of man an unquestioning individual. Contrary to public thinking, it has never died, as a far-reaching, hidden spirit of progress, but continues to exert influence over the thoughts of the civilized human race of the present age.

The struggle of the yet infant religion, Christianity, which saw the Bishop of Rome finally emerge victorious and supreme over the Bishops of the East-Mediterranean, had no sooner quieted itself into a semblance of lasting religious peace when internal decay became more and more strongly evident. The Dark Ages had seen virtual stagnation of civilization. With only the feeble light of the Monasteries left to foster those ideas and beliefs which had taken man years to evolve. From the time of the fall of Rome and the coming of the Vandals, the Ostrogoths and Lombards; from the time of the "rise" or the "swelling" of the Crescent symbol of the Mohammed faith, to the close of the period immediately preceding the Renaissance, Christianity was on the defensive. It was with just cause, therefore, that decadence set in, corruption became rampant and the Reformation was occasioned.

The greatest underlying cause of reason for the success of the Reformation was the disappearance of the theory "The Justification by Faith". Corruptness of the Catholic Church had advanced to such a degree that the people were openly led to believe that faith was not necessary for forgiveness. Deeds, contrary to moral and religious codes, could be enacted without fear of actual punishment if only the sanction or forgiveness of the Church was obtained. In doing away with the theory "Justification by Faith" religion lost its chief purpose and effect. This was the tool used by the Mystics and the Waldenses against prevailing dogmas of the Church.

Theories, beliefs, ideas are never built up in a day. The ideas of Luther and Zwingli were products of decades of sound reasoning and judgment. Behind the Reformation, like mythical guardians of faith stand

today, as ever, the Mystics and Walderses who, alone of a great world defied and criticised the greatest existing institution of the time, the Roman Catholic Church. To say they were non-religious would be wrong, for after all their main desire was to get a clearer understanding of the relationship between God and man. Wycliffe, Huss, and others, therefore, are the pioneers in Protestant theories of religion. They are the real background of the story, while Luther and Zwingli, together with Calvin, Knox and LaFerve are but the gleaners of the field and the organizers of beliefs.

When Luther began to expound his theories at Wittenberg, probably no one, not even himself, thought of the widespread revolution it would cause. The same is true of Zwingli. In the main, both caught the same idea at almost the same time; Luther however, encountered an altogether different sort of opposition than Zwingli. Of the two tasks, one peculiar to each of the men, Zwingli's was no doubt the harder. He appealed to the reasoning factors of his free country men while Luther, living in an oligarchy, enjoyed the much easier task of influencing a dissatisfied ruling class to see the flaws in an over-bearing chaotic church.

Probably the first open demonstration of either of the leaders, Luther and Zwingli, on their doctrinal stand, so far as the pre-Reformation was concerned, was Luther's first thesis on "The Old Adam and Grace" in which the "Old Adam" is called the Vanity of vanities and Jesus Christ is said to be the only discernor and judge of our merits. In concluding the disputation, open attack on the Roman Catholic custom of the use of Saints was made when the young priest-teacher declared "All is possible by Christ to the believer and it is superstitious to seek for other help, either in man's will or in the Saints." In July 1517 at the instance of Staupitz, Luther was asked to preach at Dresden in the Castle-Chapel on the feast of St. James the Elder. This was the second step in pre-Reformation doctrine organization by Luther. The main theme of his sermon was the "Justification by Faith". With two exceptions the discourse of the truth, was badly accepted. This proved that even some of the ruling class were not ready for the true Reformation.

After his return to Wittenberg, Luther started on another pre-Reformation work. This time the disputation dealt with free will, whether as Pelagius and others had said, liberty of loving God and doing good was possessed of each man, or, as Luther contended this "liberty" was a gift of God, was a question. In fact this is a side-issue of the Reformation, but one thing of lasting effect which it did bring about, was the "snapping of the numerous bonds with which the hierarchy had bound men's minds."

In part the thesis said, "It is false that the will, left to itself, can

do good as well as evil or do naught but evil," and therefore, "it is not in the power of man's will to choose or reject whatever is offered it.

The true outbreak of the Revolution came with the renewal of the selling or Indulgences in Germany. In these states the Pope had delegated Tetzels representative. In Switzerland Samson took charge. Probably no greater deception could have been practiced anywhere.

LUTHER AND ZWINGLI, A CONTRAST

In this age when men and women are confronted with the urgent desire for knowledge there comes into their efforts a new, alluring element demanding a deeper understanding of movements and of history in general. The popular request of the time is for human endeavor to attempt not to look upon movements themselves but rather to search for the underlying causes and spirits back of them. The question "why has this been done?" or "why do these conditions exist?" have, in this modern day of thought, liberated the pent-up energies of students and scholars alike. The result has been a new respect for the generations of a century and of centuries ago, and a keener interest in the happenings of those epochs.

The Reformation came simultaneously with the movements of colonization and conquests of Spain, Portugal and England. This fact can lay claim to but one parentage, the Reformation.

Religion has played a varied part in the history of mankind. It has served both as a deterrent and as an incentive. It has fostered learning and has retarded it. It has dominated political destinies of nations and has in turn been dominated. It has created opinion and destroyed it. And today, it is uppermost in the minds of a human universe, both civilized and pagan, alike. Modern free thought, modern ideologies can lay claim to but one parentage, the Reformation.

In this brief resume of those turbulent times known as the Reformation there is no attempt to cover the subject thoroughly but there is an effort to deal with the guiding lights of the movement, Luther and Zwingli. Unlike characters, yet with one purpose, with one belief as to the past, they held varied ones as to the future.

The spirits of Luther and Zwingli still dominate every Protestant faith in existence today. The warlike attitude of Zwingli has left men and women still fighting for the furtherance of their beliefs. The intolerance of Luther is exhibited in the petty denominational jealousies of the present. Still, with all the faults and flaws exhibited by both Luther and

Zwingli one can do little else but marvel at the boldness and the devoutness of purpose exhibited by these two men. They were vehicles of the hour, priests, who, fostering the ideas of free thought allowed themselves to be virgin clay in the hands of the progressive intelligence of the age. They were men who capitalized so to speak, on the rising tide of public attitude, and encouraged by the hearty support given, rushed on to crown their efforts with success. At the outset neither realized the magnitude of the task undertaken. It appears, at present, there rests a question whether, if realization had been present, their consciences would have still urged them on. Luther, more than Zwingli found "straddling the fence" actually impossible, goaded as he was on the one side by the ultra-radicalism of Erasmus and on the other by the stiff rebukes of Von Eck. Zwingli, on the other hand, lived in the only free territory in Europe. Liberty has been a cherished possession of all Swiss peoples and it was this semi-spirit of democracy exhibited at that early period which nourished Zwinglian Protestantism.

The Lutheran Church, today, is the third largest Christian body in the world. In sections of the world, it has lost ground materially, still it is a potent factor in both Europe and America. Zwinglianism, or the "Reformed" doctrine has been rather restricted in growth. Nevertheless it is still a thriving growing denomination, even more so than some others of a more recent history.

By far the outstanding hero of the Reformation was Martin Luther, a monk of the Augustinian order (See Martin Luther, A Reformation Portrait by Charles G. Stubbs, A. M. E. Zion Quarterly Review, Vol. LVIII, No. 4) and later priest and teacher at the University of Wittenberg. Called by some the "tragedy of his age" he thoroughly exemplified that statement. At the same time he enacted the role of hero bringing a new world of thought to human minds. A man, loving his church, honoring its precepts, yet criticizing its corruptness, he stood out pre-eminently as the leader of his age. Courageous, true to his beliefs, he defied the church and the emperor of the Holy Roman Empire, the supreme authorities of all Europe. And yet, with all his virtues, he exhibited certain traits which prevent one from accepting him at his face value. The actions against which he so ardently fought his Mother church, returned later to dominate his own career and to cast over him a pall of condemnation sponsored by not only his contemporaries but by men who lived to take up the work of world evangelism later. His belief that tolerance of religious views was a right of Lutherans only has had influence not only over the growth of Lutheranism and Zwinglianism but over Methodists, Presbyterians, and Episcopal sects as well. The one gesture of Luther, ignoring the hand of Zwingli, has been a greater handicap of Christianity than any other single force. With all the noble,

substantiated beliefs of this pioneer of Protestantism, with all his wisdom and integrity, we can say with due justification, Luther in no great measure, exemplified the teachings of Christianity, in that he was just as narrow, just as intolerant, just as conceited, as the early Jews of Palestine, and, later, the Catholic Church at Rome.

Yet, there was an excuse for him. The selfishness so exhibited was not peculiar to Luther or any other great leader of the time. It had come with the beginnings of religion itself and has continued ever since.

Ten minutes walk from Waldhaus in the Toggenburg Valley of Switzerland, there was born on January 1, 1484 in the famous Elizabeth House the future leader of the Protestant Reformation in Switzerland and South Germany. The circumstances surrounding his birth were rather conducive to the development of such a personage who was destined to sit with Luther as a joint ruler over the destinies of all Europe. His father, a well-to-do farmer, raised flocks of sheep and herds of cattle. It was to this industry or vocation that three of Hurich Zwingli's younger brothers and two of his older ones, turned. Zwingli, therefore, could be said to have grown up in the midst of nature. It is this dominating tone that existed so colorfully to temper the life and works of this great minister of Zurich.

When Zwingli was three years old his father moved to Wesen, situated on the Lake of Walsenstadt. It was here that the elder Zwingli was promoted to the office of Dekan or Superintendent. Soon after, Urich or Hudrick Zwingli entered upon his educational career by attending the parish school taught by his uncle. In 1494, chiefly at the instigation of this same uncle who had perceived the unlimited mental ability of the boy, Zwingli was sent to Basle for further study. He enrolled in the Saint Theodore's Church School where he studied Latin, dialect, music and dictation. In four years he outgrew Buengli's instruction and was sent home for a fresh start. He was very good at debating.

His second venture in search of higher education was to Bern. Here, his desire to learn music guided him to a monastery. Previous to this he had voiced a wish to enter the cloister but his father would not give his consent. In 1498 he matriculated at the University of Vienna but was ousted in 1500. However, he was reinstated soon after. In 1502 he attended the University at Basle and afterwards taught classes in St. Martin's Church School. In 1504 he received his B. A. degree and in 1506 his M. A. All this training seemed to point to Zwingli's ultimately entering the priesthood.

After taking his Master's work at Basle Zwingli immediately began his duties as Parish priest at Glarus, a few miles from Wesen. It was

while engaged in his ministry here that his regard for Erasmus, the leading scholar of the age, began to grow by leaps and bounds. Every work, every action, from this point on, seemed to brook sanction from the noted scholar.

A new change in the young priest's affairs came when a friend informed him that the priest-ship at the Cathedral at Zurich was vacant. Zwingli immediately applied for the position (prior to this he was stationed at Einsudeln, 1516-18). His greatest opponent for the position was a Swabian. However, Zwingli won out while his former pupil, Valentine Tschodi, became rector of Glarus.

About this time Pope Leo X had received permission from the Lateran Council to sell indulgences for the purpose of replenishing his own personal coffers and the rebuilding of St. Peters in Rome. Bernhardin Samson was commissioned to sell these indulgences in Switzerland. Accordingly the papal legate started out to accomplish this mission. He arrived at Bremgarten, ten miles from Zurich to begin his work at that point when Henry Bullinger, father of Zwingli's successor, forbade him the church. Samson came to Zurich in a rage to lay his complaint before the Diet then in session. He put up at the Ox Hotel and there the town authorities found him when they requested him to leave the city. Thereupon Samson demanded a hearing before the Diet. When he appeared before that body he offered to send a messenger at his expense to Rome and the Pope to verify his commission. Felix Grabel was selected by the Diet to lay their complaints before Leo X and also to verify the commission. On May 1, 1519 the Pope's reply was delivered. He offered to withdraw Samson if the Swiss still desired it. At the same time he ordered Samson to be governed by the decision of the Diet. The result was that Samson left Switzerland.

Soon after the settling of this matter in Switzerland the plague arrived, killing 2,500 inhabitants out of a population of 17,000.

All this time Zwingli was making himself more and more of a thorn in the side of the Catholic Church. Certain teachings had been promulgated by Zwingli, teachings which were not in keeping with those of the Church and certainly not to the liking of the Bishop of Constance. This prelate called a meeting of the Suffrage Commission which was composed of Melchior Wittli, Joan Wanner, the Cathedral preacher at Constance and Nicholas Brindlin. In the charges which were stated no mention was made of Zwingli. The Little Council was then called by the Suffrage Commission. To this meeting the three People's priests of Zurich were not admitted. The Little Council, hearing the charges, Zwingli's name still not mentioned, called the Great Council, composed of 200 members. Again the People's priests were barred but

this time popular opinion, based on the Swiss sense of justice, prevailed and the three were admitted to the council after the Great Council had outvoted the Little Council on the matter.

The Committee or Commission responsible for the charges were instructed to avoid debate, but when they attempted to withdraw without Zwingli being able to defend himself, the Swiss sense of fairness again prevailed, and they were compelled to remain.

At the outset Zwingli did not advocate a break with the Church, and the Council, though reaffirming the injunction which prevented certain doctrines being taught in the Church requested an understanding as to what could be said by the pastors.

The Bishop of Constance was still dissatisfied and urged the suppression of the heresy. Still Zwingli's name was not mentioned. Finally on July 1, 1522, he secured a mandate from the Swiss Annual Diet at Baden prohibiting reformatory doctrines. Meanwhile, Zwingli began speaking in the nunneries, thus promulgating his doctrines even more than here-to-fore expected. Adrian VI, a kind and good man, attempted to smooth over the situation. He promised the City of Zurich the money owing them by the Papacy but this was never fulfilled.

On November 11, 1522, Zwingli resigned his pastorate but was requested by the Council to continue preaching while at the same time his resignation was accepted.

Meanwhile, the free thought which was so much cherished in the Cantons of the Alps, spread to France. There the new theology, as evolved by Zwingli, was introduced mainly by a man named LeFevre who was later put to death at the instigation of Calvin. Zwinglian theology progressed rapidly in the Northern section of the Netherlands. It was not until 1524, however, that a church thoroughly embodying the Reformed ideals, was established in Zurich. In 1525 the Mass was abolished and in the same period appeared Zwingli's Commentary and the famous Zurich translation of the Bible.

During the period which saw the spread of Zwinglianism Luther was actively engaged in the Reformation in Germany. The sudden unheralded rise of a kindred faith in like opposition to the Church seemed not to the liking of the German priest and teacher. He, therefore, throughout his entire career, furnished the Mother Church with Protestant assistance when it came to outlawing and persecuting those persons who professed belief in Zwinglianism.

The account of the attempt at reconciliation is most interesting. The Diet of Spiers, meeting on April 15, 1529, saw Catholics and Lutherans joining hands in refusing toleration to the Zwinglians. This final

break in the Protestant forces almost caused their extinction. Philip, the Landgrave of Hesse, therefore, perceiving the wretchedness of the situation, brought about what is now known as the Marburg Colloquy, October 1-3, 1529. Here, Luther, Melancthon, Zwingli, and Oecolampadius, met and attempted to come to an agreement. They differed on one point only at the conclusion of the meeting, that having to do with the Lord's Supper; the actual presence of the Lord's body and blood. In concluding the meeting Luther refused the hand of Zwingli. It is for this act that he is so vehemently and rightly criticized. The deaths of Zwingli and Oecolampadius a short while later was the cause of great rejoicing on the the part of Luther. The failure of the conference, however, had long repercussions. Protestantism was sentenced to a long, hard struggle by this disagreement within the ranks.

Returning again to Zwingli, little more can be added to this short but brilliant career which so thoroughly dominated Protestantism in German Switzerland. Internal affairs of a political nature began to occupy more and more time of the thinking element of the little Mountain Country. The theory of state's rights became a violent controversy. The "Forest Cantons" were envious of the power and independence of their neighbors, the "City Cantons". The enmity had grown to such an extent that the former group had formed an alliance with Austria, thus placing in danger their own freedom. The alliance did them little good and they were forced by the "City Cantons" to sue for peace. All would have gone well, no doubt, if Berne, the Ally of Zurich, had not have forsaken her just stand to further her own desires:

The first treaty of Cappel, April, 1529, was no doubt a victory for Zwingli, but in May, two years following, Zwingli's Protestant allies were again attacked. It was then that Berne deserted. On October 11, 1531, 2000 men of Zurich armed themselves to combat the forces of the Catholic contons. With them went Zwingli. The preparations for the battle were perhaps the saddest moments of Zwingli's life. Not only had Berne deserted but the grip which he had on Zurich was slowly slipping. Doomed, as he well knew, to be defeated he went on to give battle. Zwingli was wounded and was soon after discovered by the enemy. Not knowing his identity he was asked if he desired a priest. Apparently he did not hear the question for he kept on praying and it is then that he was recognized. He was taken prisoner and later burned. Thus ended the life of one of the most devout men of the Protestant Reformation. He was succeeded as head of the Reformed Church by Henry Bullinger.

Zwinglianism was on the decline in 1532. The leaders who followed Zwingli, although seemingly capable, were not equal to the task. Calvin, more dynamic, more vivacious, harsher and more uncompromising, was destined to guide the Protestantism in Switzerland and South Germany.

"WALK TOGETHER CHILDREN"**B. T. Medford, Pastor****Oak Street Church****Petersburg, Virginia**

The fear of total disintegration of our society and civilization, is driving men towards paths of social integration, and into a search for world unity. This is a "must" for our civilization and the "Moral Imperative" of our age. Either our society must integrate itself along the lines of human values or experience total disintegration.

However, those of us who believe in ultimate purpose, intelligent direction and beneficent causation in life, can see that our present confusion is the "birth-pangs" out of which will come a new sense of unity and a higher regard for human relations. The person who will take the historical view of life, will unmistakably detect all along the way, a belabored, yet sure trend towards total social unity and the achievement of permanent values in living.

This tendency is not only evident in our International Economy, as it manifests itself in the proposed Atlantic Pact, the Councils of the United Nations, with its significant and far-reaching Bill of Human Rights, and other contributions towards world unity and peace, but one sees also the formation and the work of the World Council of Churches, as an answer to the challenge to the church to make itself felt as a religious "leaven" in the social order, and to move in, as a unit, closer to the area of our present difficulties and confusions, and help resolve these into common views and hopes, such as will obviate our present futile gnosticism and our schisms.

It could be that the highest wisdom for the church is to be found in one or two outstanding propositions, to which it should dedicate itself. These are basic to further growth of unity and fundamental to our sense of "walking together".

First: The World Church should dedicate and commit itself to the proposition that doctrinal differences be progressively dissolved and that an interpretive unity and religious comity be established as goals and motivating ideals. Committing oneself to the above will mean the search for and the ferreting out of our common responsibilities to the religious and social well-being of mankind. This will establish a new point of departure for thought and activity which will admit no divisions, no warring concepts, nor any evidence of a narrow sentimentality. It will mean the discovery of the soluble sentiment in each religious tenet, which, taken together, will form a new element and a powerful reagent for the develop-

ment of unity and human goodness in the affairs of men. Thus, new vistas will be opened up, and new paths will be discovered amid the turbulent waves of our now uncharted seas.

Secondly: The World Church should commit itself to the proposition that agencies and operative techniques be created for the digestion and dissemination of the high ideals and pronouncements of a united Church, to the end that these be made practical and maintain a sense of relation to the world issues as they confront the church and its constituency. This should be done as a matter of instruction and information, rather than appear as a mandate on a hierarchical "buck-slip". This step must be taken and observed, if there is to be a connecting thread through the whole. For an ideal which has no feet to "tread the cities' streets", or one, which fails to link the human with the divine, is of no use in promoting understanding, favor and a world fellowship. Unless there exists a sympathetic and understanding bond between leaders and those whom they lead, an army becomes disorganized and ineffective. If a World Organization of Churches falls victim to the ever-present temptation to remain upon "the mountain-top" and not translate its vision into workable and understandable equations for the seeming insoluble confusion and perplexities of mankind, it, too loses power and influence and cuts itself off from its creator and sponsor, and the heterogeneous body which brought it into being.

To these, and other by-product expediciencies, men in the church, the world over, should commit themselves, as being roads toward a new sense of unity and understanding, and as a step towards the discovery of real life-values. For there is, undeniably, a "one world" tendency at work upon the mind and heart of man today; a striving, as a result of pressing necessity, to get back to the real basic fundamentals, in religion and politics and in society as a whole . . . such, as will over the years, become so contagious, that its influence cannot be denied, nor its power ignored by any institution in life.

Years, ago our fathers taught us and challenged us when they sang:

"Walk together children, don't you get weary,
There's a great Camp Meeting in the Promised Land"

THE MYSTERY OF HUMAN SUFFERING

By—Henry Preston Whitehead, Sr.

THE HUMAN CRY

This is the cry
 That echoes through the Wilderness of earth,
 Through song and sorrow, day of death and birth;
 "Why,"
 It is the high
 Wail of the Child with all his life to face
 Men's last dumb question as he reaches space,
 "Why,"

Jesus' Cry: "Eli! Eli! Lama Sabachtan!" Matt. 27:46

Job's Cry: "Why died I not—For the thing which I greatly feared is come upon me." Job 3: 11-25

God's Answer: "Can'st thou send lightnings that they may go and say unto thee, 'Here We Are?' ". Job 38:35

The Book of Job is the most ancient and complete accumulated wisdom of the East. It is a poem written in a high flight style of poetry and poetic prose. It is artistic with lyrics of exquisite form, and surprising beauty. The dramatic dialogue and richness of its many metaphors reveal the depth of human suffering and feeling, and to preach it effectively one must use much of its language and have like feeling of those who are in tears. It is much like the Book of Revelation which furnished a most interesting parallel to the Book of Job and aids in its understanding. In both cases the beginning is happy and peaceful, then follows a long period of conflict; and in both, the ending is a great and glorious success both in character and outward expression. St. John wrote the Book of Revelation in tears and to preach it effectively, one must preach it in tears.

"Can'st thou send lightnings that they may go and say unto thee 'Here We Are?' ".—Job 38:35.

Lightning is not a thing of yesterday as a phenomena of the heavens it rode the crest of the clouds and flung its coruscations through the fields of immensity just as fraught with death and energy in the days of Job as it does today. Job might have seen the massive trees of Arabia split into splinters by its strokes and human beings killed, but the nature and power of this kind of motion in Ether was beyond his comprehension. Nature's great laws and forces are the steeds of the Almighty. Some are wild and fiery but all are subservient to His will.

Physical science declares that there is "an intangible, invisible ether which cannot be touched or tasted, or contained or measured or weighed

but yet is everywhere and in one form or another does all the physical work of the Universe. Lightning is one kind of motion in this ether, yet it is invisible, inconceivable, unknown to us unless matter to make visible is in its path." (Lewis Wright on light.—Chapter 18).

It is true that man in his amazing new speed of life and discoveries has been able to extract electricity from the heavens but does it produce the same effect as lightning? Rawlinson said "Even now with all our command of electricity our savants would from the best electrical machines find it difficult to produce the effect which often results from a single flash of lightning." Some years ago there appeared an article in a Boston Journal written by a Professor who had been making some curious experiments found that the amount of electricity in an ordinary flash is so small that it would require thirty-seven flashes to keep a common incandescent lamp burning one hour.

It is also true that the scientist in his onward and head-long speed of progress has been able to turn his "Giant eye"—the 200 inch Telescope on the heavens and photograph "Nebuli" that existed, he says one billion years ago, and has learned that one light-year is light traveling at the rate of 186,000 miles a second for a year, or approximately six trillion miles. Six trillion times one billion equals six sextillion—the distance to reach celestial structure of matter in gaseous state. Such a distance is simply too great and stupendous for anyone to grasp except astronomers. And now they look upon this achievement as a happy illustration of the power of mind over mind and mind over matter. But can the Scientist or Philosophers send Lightning?

Cato reading what Plato had transmitted from Socrates on the immortality of the Soul said, "It must be so. Plato thou reasonest well. Else whence this pleasing hope, this fond desire. This longing after immortality? Or whence this secret dread and inward horror of falling into naught? 'Tis the divinity that stirs within us. The stars shall fade away, the sun himself grow dim and age and nature sunk in years. But thou shalt flourish in immortal youth, unhurt amid the war of elements, the wreck of matter and the crush of worlds." He believed this world was made for Ceasar. But can man endowed with immortality send Lightning?

While in the Federal services I was shown some of the implements and elements that make up the mechanism of what they call the Atomic Bomb. The scarce Uranium, the electrons and protons components of the Atoms and other elements so delicate in their celestial structure, so infinitesimal in their different states of existence are labeled in code characters for identification and safety reasons. We were told when these elements are properly constructed and active nothing more writhing, destructive and consuming exist; that they can churn seas, lay waste the ground, poison

air and some day may destroy civilization and man and finally consume creation. But let the "Atomicers," the bomb creators answer the Almighty "Can'st thou produce or send lightning?"

God called this beautiful cosmos out of chaos shaped it in beauty, symmetry and proportions. And after the creation of plants and animals he took the superior qualities of the animal kingdom—the strength and courage of the lion, the innocence and meekness of the lamb, the cunning and skill of the fox, the shying and instinct of the leopard, the tongue and wit of the parrot, the peculiarities and characteristics of the animal kingdom with which he created and formed in his own image and likeness that which He called Man. Then breathed into his nostrils the breath of life and man became a living soul—the Acme of creation which is just a little lower than the Angels and gave him dominion over the works of His hands and crowned him with glory and honor. And now can man with a living soul and glory crowned "send lightning?"

Through this phenomena we call lightning, God speaks to Job, since there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil. Is this a premeditated innovation by which God makes known his will or should we question his method? With a rainbow He spoke to Noah. Through an Angel He spoke to Abraham. He spoke to Moses from a burning bush, and he spoke to Satan in the presence of the Angels to consider the one that feared God. Now with lightning He speaks, to lift Job out of himself, to view the vivid speed and incessant flashes of lightnings on display in the heavens for job's inspiration and comfort saying, "Canst thou send lightnings that they may go and say unto thee 'Here We Are'." That is, can Job call to the lightnings and bid them go where thou hast a mind to send them? And let Me hear them answer: Behold we are ready to obey thee.

The text is connected with a time of trouble such as there never was since there was a nation and yet at that time the prophet says "Jehova shall deliver his people." Eusebius fixes the time when Job lived, two ages before Moses, that is about the time of Isaac, eighteen hundred years before Christ, and six hundred years after the flood.. The references to the laws in Deuteronomy are similar to those in the Code of Hammurabi which was before the Code Moses gave to Israel from Mt. Sinai.

Idolatry and Sodomy ran rampart and enveloped the nation. It was more hideous than before the flood when "every imagination of the thoughts of their hearts was only evil continually and God repented that he had made man," more revolting than an attempt later to build a city and tower on the plains of Shinah to reach heaven. In the former times only Noah found grace in God's sight. Now Job in the walled City of Uz and Abraham of Ur of the Chaldees, not far away, were God's only repre-

sentatives. Abraham destroyed his father's gods and with Lot went into the land of Canaan to found a new nation and establish a monotheistic religion, that is of one God. But God suffered Job to remain in the walled city of Uz for there was none like him in the earth, a perfect and an upright man—the greatest and wealthiest of all men of the East.

Prosperous Job becomes ill with a deadly malady. Deprived of all his immense possessions, children, and with a discouraged wife, becomes an outcast, outside the city walls of Uz on an ash-heap surrounded by relatives, friends and neighbors. He rejects the counsel of his three friends: Eliphaz, a venerable sheik from Teman; Bildad, a scholar from Shinah and Zopher, a prince of Naamah, and prolonged his final pleas to God for vindication of his intense suffering, as the murky clouds, lightnings, thunder, whirlwind, and a Voice came when Elihu, a young chief from Buz was orating or speaking.

At the same time he does not know of the conversation that took place in the "Unseen World" between God and Satan. He does not believe the half-truths presented by his three friends that the only solution of the problems of suffering is that All suffering is the result of wrong-doing. But he will soon learn that sometimes suffering comes as a test, sometimes as a punishment, sometimes as a teacher to instruct us, sometimes as a mystery as the text reveals. "Master, who did sin, this man, or his parents, that he was born blind?" Jesus answered: "Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him." Some mysteries we will never know, some we may learn hereafter as Christ said to Peter "What I do thou knoweth not now, but thou shalt understand hereafter." Last but not least all good men's lives end always with true success. There may be dramas, lyrics, and episodes, but no tragedies.

I have read the Book of Job from the original version. It is filled with old Chaldaic and Aramaic idioms, Hebrew proverbs, maxims and axioms of the ancient shepherds and Bards of Antiquity. It took me many years to learn why Job's three friends were wrong in the proverbs and sayings they offered to Job to prove God was just and Job was wrong. They were wrong when they argued All suffering is the consequences of wrong doing. Their colloquies cannot be reduced to syllogisms—David once said "All men are liars," but he may be pardoned for this rash statement and deductive method of reasoning since he admitted he said it in his haste.

Now, God's answer to Job through nature and the Shekinah puzzled him when out of whirlwind God said "Canst thou send lightnings? Where wast thou when I laid the foundations of the earth?" Repeat if you can the songs of praise, sung at the dawn of creation when the angels called the Sons of God and shining like the morning stars shouted for joy at

the coming of light out of darkness. Can you forbid the sweet flowers to come forth when the Pleides arise in the spring or open the earth for the husbandman's labor when the winter season at the rising of Orion ties up their hands? If you cannot command the rain "Canst thou send lightnings?" When Job wants comfort and consolation he speaks of Nazareth, the signs of the zodiac and Arcturus. But what has that to do with a man whose possessions are lost, children are dead and whose wife says, "Renounce God and die?" When Job wants vindication he speaks of the Behemoth, the Hippopotamus and the Leviathan, the crocodile and the Unicorn, the fable one-horn horse that scampers in the forest. He also speaks of the trained "Mounts" pawing in the valley and laughing at the scene of battle as glittering swords and rattling sabers and quivers pass by. But what has that to do with a man whose best friends condemn him as a wrong-doer, and whose hopes are blasted and whose body is racked with pain as he lay on an ash-heap, outcast, outside the walled city of Uz?

But the Shekinah, the manifestation of Jehovah's visible presence shining upon the dark background of the storm-tossed clouds said, "Shall he that contendeth with the Almighty instruct him?" Surely there is sin and misery in the world but because hearts ache, bodies die, shall we turn against the Almighty and ask for an explanation? Surely some are cut off in the prime of youth; some with high hopes of becoming leaders in their profession or calling, then comes disaster not of their making. Surely there are wrecks of all kinds, ravages of war, cruelties, oppressions, persecution which make it hard to believe in the perfect goodness of God. But in spite of these things and Job's sufferings he never doubted nor rebelled against God, only the false picture of God presented by his friends.

This voice coming out of the whirlwind was truly a puzzle to Job and for many years the interpretation was a puzzle to me. After years of absence I remember well of visiting my parents' home and the Old Free Chapel Church grave yard that contains the bodies of some who died before Grant took Vicksburg. On the appointed day the community gathered according to custom to decorate the graves and pay homage to the departed. At a certain hour they assembled with solemn mein and piety in devotion. I was asked to lead in prayer. I can never forget standing at the foot of my parents' graves who were resting as they had lived, side by side. My devotion brought memories of a mother who wrapped me in swaddling clothes, sang lullabies and wiped my infant brow to make room for comfort, that I might grow up to be a man. My prayer also was for others of like experiences. In the meantime dark clouds gathered thick and fast as they moved in the mournful skies but the peoples' devotion was not disturbed by rain and wind from the Gulf. All at once sharp streaks of lightning played above our heads followed with loud claps of muttering thunder in the distance. Like Job we did not know all the answers but we did

know that God was speaking and we believed what Jesus said "We will understand hereafter." Another thing all of us knew "We are traveling home to God in the way our fathers trod." But the answer to Job, however, is clear even though taught through nature, which science claims is imperfect. As a matter of fact there was no answer possible then, nor before Christ came, better than the one God gave, by showing his infinite power, knowledge, wisdom and goodness and saying to man, "Look at these works of mine which you can see and touch. See my manifold wisdom manifested in a thousand ways. See how good I am in ministering to the happiness of all living things? See how strong I am to guide the stars in their courses? See how vast I am that none can escape my eyes or care? See my knowledge that rules all nature and complicated things? If these things are so in that which you can understand, can you not trust Me in those things which you cannot understand?"

This part of the drama taught Job that there are some unsolved mysteries. But that this mystery—the Voice coming out of the whirlwind implies and demands Absolute Faith in God. After the passing of my wife, my daughter wrote me and said: "Daddy I know you miss Mama for we all do. Mama tried to adjust herself to conditions she found in life, but worked hard to make the best out of them" adding, "After all, life is but a series of adjustments." Since this is the best possible world, it becomes our duty to make the best out of it, for, "Sin is wrong adjustment to right laws." Anxious to learn more of human nature and behaviour I asked three Judges of the Court who were alone: Are the people getting better or getting worse? One said they are getting better; another thought they were getting worse and the third decided both were right and for many reasons. Then I remembered, Jesus faced this same problem and his answer was: "Let both (wheat and tares) grow together until the harvest." Prof. Henry Drummond in his program of Christianity designates this harvest as "the work of the Day of Vengeance." "Wherever the poor are trodden upon or tread upon one another; wherever the air is poison and the water foul; wherever want stares, and vice reigns and rags rot, there the Avenger takes his stand. Delay him not. He is the Messenger of Christ. Despair of him not. Distrust him not. His Day dawns slowly, but his work is sure." Through his suffering Job learned to make these adjustments. But the lesson is best taught by Jesus Christ who doubtless had knowledge of this Scripture and Job's suffering when he said "Behold the Fowls of the air for they sow not neither do they reap nor gather into barns, yet your Heavenly Father feedeth them. Are ye not much better than they?" "Which of you by taking thought can add one cubit unto his stature? Consider the lillies of the field, how they grow; they toil not neither do they spin. And yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Therefore if God so clothes the grass

of the field, which today is and tomorrow is cast into the oven, shall he not much more clothe you? O ye of little faith."

The Book of Hebrews contains a catalogue of names of triumphant pilgrims" who through faith subdued kingdoms, obtained promises, wrought righteousness, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, and out of weakness were made strong. Women received their dead raised to life again."

The lesson for Job is a lesson for all:

From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat;
'Tis found beneath the mercy seat.

Application.

The Soul cries out for a good God, not a mere "Essence Increate," not a mere Power to make for Righteousness but a loving Father. The Soul needs faith in God and love to God. When the quaint Sojourner Truth was seeking to free her people from slavery and in direct extremity knew not where to turn for money or aid, she prayed: "O God, if I was as rich as you be, and you as poor as I be, I'd help you, you know I would, Now help me."

So the Book of Job, like Uncle Tom's Cabin, is not the Voice of one person alone, "but that vast body of the time pervaded by a spirit of hope or doubt or inquiry; a spirit voiceless until the Aeolian strings of the poet's heart feel and answer to its breathings." (Epic of the Inner Life, pages 89-90.)

"Oh for a Faith that will not shrink
Though pressed by every foe
That will not tremble on the brink
Of any earthly woe."

WHAT GOD'S CALL MEANT TO PASTOR CHHI**by Prof. Henry P. DePree**

Dept. Religious Education, Hope College, Holland, Mich.

In these days when Christians are wondering what will happen in China, whether Communism will spread and whether missionaries can stay on there, it is refreshing to remember that God is ever calling workers to carry on the work in His church. God can call an increasing number of men and women in the church He has established to carry on, even if a large number of missionaries should be compelled to leave. The important thing for us is to remain true to our responsibility expressed in the command, "Pray ye the Lord of the harvest to send forth laborers".

It is encouraging to look back and see how God makes provision beforehand. In the year that the Japanese war started in China, 1937, a young man named Chhi Tat To came and said he wanted to enter the Theological Seminary. He was one of twelve to enter that year. How providential that so large a number heard the call that year, for the nine years of war that followed made it much more difficult to secure additions to the number of preachers. It was providential too that just that July when the war started in North China, the Theological Seminary was moving away from its location on Kulangsu and moving inland to a new plant in Changchow. For less than a year later in May 1938 Amoy and Kulangsu passed under the control of the Japanese. It would have been difficult to continue the training of those who had offered themselves or get new recruits if it had not moved before the war, into free China.

But our story is just about one of the young men who came in 1937. He had a fine position with an Oil Co. and was earning a good salary. But he felt God wanted him to preach the gospel. Why? A missionary lady had once suggested the idea to him. Also he had served as President of the C. E. Society of the Second Church, Amoy, and had had a taste of Christian work in it. So he came to me and said, "I want to enter the Seminary. I have earned a little money in these year, and although I have a wife and children who will have to be supported, I don't want any help while studying. I want to pay for it myself". There was a fine spirit of independence in that attitude. It did not prove too easy. But so he began his preparation just as the war began.

Nine months after he had entered the Seminary the city of Amoy, where his parents lived, fell into the hand of the Japanese. He was in the Seminary in Changchow but this change meant that he was going to be cut off from his parents until the end of the war, eight years later.

He did manage to get his wife and children out from Amoy into free China before that was impossible. However the war sent up living costs and the money he had saved did not go as far as he had expected. Nevertheless he remained firm to his resolve to be self-supporting.

In 1940 he graduated and took up work in the church in the city of Leng Na. Because of the inflation it was not possible to figure the preachers' salaries in money. Synod set a standard of twenty-five pounds of rice for each member of a preacher's family per month. The additional payment in cash was insignificant. Rice would provide the staple item of food, like bread and potatoes with us. The allowance was not too liberal for we found that theological students needed thirty-three pounds per month. Only if there were several small children could it meet this basic need. There was little provision in the salary for vegetables or meat. Nor was there a margin for clothes or school fees for children of school age. His savings therefore disappeared because he had chosen to give his life to the ministry. The self-supporting church he served did its best and lived up to its contract. But soon his wife was selling her jewelry so that her husband might remain true to what he believed God's call.

The church needed a new building. That was because a progressive official, years before, had decided the eight foot wide street would not do for a modern city. He widened the street by cutting off enough property on both sides of the street. The church had so much of its building cut off in front, and their back wall was on the river's edge; that they had not enough left to continue. So they got a new site and decided to build in spite of the war conditions. Again and again subscriptions were taken. Each time the rising costs brought alarming competition with the people's desire to complete their church. But he carried the work through to successful completion. Later he served another church, but hardship and deprivation continued. One year some of the children's schooling went by the board because of lack of school fees. Then he decided to supplement his insufficient salary by teaching some English in a government school a few hours each week. But he wrote, "I hope I can soon drop this so that I can again give all my time to the work of the church." He is now in his third charge. With a family of five children, two of them in High School, his problems are not easily solved. Inflation is worse than ever. It would be so easy to say, "Taking care of my family is also a God-given duty. I shall turn to more remunerative work and leave the ministry until this crisis is past". His determination and consecration are wonderful. Truly they are the work of the Holy Spirit.

This is but one of many stories of young men who during war years,

in trustful dependence upon God, chose the ministry. They are still carrying on with sacrifice and devotion. To have such pastors carrying on amidst political uncertainty and economic chaos, is reason for profound gratitude to God. If Communism should require that much of the church's work must be done underground rather than openly, such determined leaders are a great asset. But can they keep on in this spirit of consecration and sacrifice if we do not provide the spiritual power through our prayers?

THE REVIEW LABORATORY

Pass by Emanuel Baptist Church, Ridgewood, N. J., anytime after three o'clock of a Friday and one will see a huge sign calling attention to a "Night of Adventure" for all youngsters of the community regardless of denomination. The sign also sets forth the admission price, the large sum of nine cents.

For the second year this church has embarked on a similar program of interesting children in constructive play. So successful was the first year that more elaborate plans have been arranged for the second. In these Friday evening sessions the young citizens of Ridgewood will become acquainted not only with the art of playing together, but will become friends with the leaders of their community.

One member of the Emanuel Church became so interested in the project that he has provided woven membership badges for each child.

During the year these small people will have as their guests the fire chief of the town; Lt. Janas, of the police department; Mayor Malone, of the village, Judge Kessinger, of the district court; the librarian of the village, a prominent book dealer and a magician. At other times one of the English teachers in the village schools, Miss Marie Meyers, will bring the story.

Cooperating with this effort are such outstanding firms as Sheffield Farms and Kraft Foods. It goes without saying that there will be other adventures for the young people such as moving pictures, film strips and film slides.

Here, one church has attempted to provide wholesome recreation for an age which needs it the most. In too many communities the only outlet for this very active group is the result of their own ingenuity, or that which is available in the community houses of amusement.

Two things are accomplished in this adventure; the youngster is trained to look to his church for all needs, mental as well as spiritual; he

becomes used to going to his church for more than the proverbial Sunday School hour. It is no longer a one visit affair, it comes to him as a friend.

The second thing is that many of these young people who would never know their village officials, who perhaps would never realize the cardinal virtues of good government, will now know that all agencies with which they are surrounded are working for their good and happiness. One can well visualize one of these "adventure youngsters" meeting Mayor Malone on the street and saying "Howdy Mayor."

Significant too that every known agency of the community is co-operating in seeing to it that these nights of adventure are a success. Miss Marie Meyers, not only teaches during the day, doing a good job, but brings her talent into a church (not her own), another uses his hobby (a magician), for these children's enjoyment. Sheffield throws the weight of this company behind this venture.

All Aboard For Adventure can work in any church.

THE WORLD TODAY**WORLD CONVENTION AT TORONTO**

Two kinds of delegates will enroll for the mid-century World Convention on Christian Education to be held in Toronto, Ontario, Canada, August 10 - 16, 1950 — those who will attend and those who will be able to share the proceedings only from afar. Receipts from all fees will be used to help defray the costs of the Convention program and, particularly, for assisting in meeting the travel costs of citizens of distant and impoverished countries. The fees of any who now enroll as fellowship delegates and later desire to attend will be applied on attendance registration fees.

By enrolling as a Fellowship Delegate any interested person may have a share in the Convention "in spirit," may feel that he is participating in the progress of Christian education throughout the world, and may help in a tangible way to manifest the global fellowship of those who are sharing in making known to children, young people, and adults in all lands that "Jesus Christ is Teacher and Lord."

Each Fellowship Delegate will receive a brief pictorial report of the Convention. One may enroll as many friends as desired by sending names and addresses and one dollar for each.

Any Church or group from which 25 or more individuals enroll **together** as Fellowship Delegates will receive a film strip of Convention pictures, including photographs of delegates from distant lands and thrilling episodes of this significant mid-century congress.

The roll of Fellowship Delegates in each country will be presented to the Convention in the opening session as a great demonstration of world-wide unity in Christian education.

Anyone desiring to share in the Convention, either by attending or by becoming a fellowship delegate may do so by filling in the enrollment blank and mailing it to World Council of Christian Education, 156 Fifth Avenue, New York 10, N. Y.

NATIONAL CHRISTIAN TEACHING MISSION**Statement for A. M. E. Zion Quarterly Review****by Dr. Harry H. Kalas****Director of National Christian Teaching Mission**

The National Christian Teaching Mission is a joint enterprise of the Department of Evangelism of the Federal Council of the Churches of Christ in America and the International Council of Religious Education. However, it includes many more denominations who are not a part of either of these two councils. During the past five years, the Mission has been projected in sixty eight communities in America. During the United Evangelistic Advance, which ends on January 1, 1951, it will be projected in seventy more communities.

This program claims comprehensiveness at the following points:

1. It is a community approach to evangelism which, at the same time, in no sense, presumes to ignore or replace denominational programs. Each church finally does its evangelistic and educational task in its own way, but through the Mission certain things are done which must be done together.
2. It is an honest attempt to integrate Christian education with evangelism for the purposes of human redemption.
3. Through a program called "Fellowship Cultivation," it employs many more groups and persons in the evangelistic task than has previously been the case.

The Mission is not a mere crusade of one week. It is designed to contribute to the permanent evangelistic and educational program of the church. However, there is an intensive week in which the churches work together in the Mission.

Plans for that week are made far in advance, both in the community and in each local church. Following is the pattern:

1. Each church secures a guest leader who will assist the pastor during the intensive period of the week. This guest leader may be a minister of a neighboring church or he may be one of the denominational executives in Christian education or evangelism.
2. The guest leaders and the host pastors, during the intensive week,

make up the seminar, the purpose of which is to bring to final consummation the four elements of the program for which preparations have been made in advance. These four elements are:

- a. A self-study in each local church to which a committee from each organized group in the church, plus the officary, are invited. The purpose of the self-study is to help each group to discover its share in the total evangelistic and educational task.
- b. A complete religious census is made of the community for the purpose of placing every man, woman and child on the responsibility list of some local church.
- c. A program entitled "fellowship cultivation" is projected whereby each organized group within the church assumes a share of the outreach responsibility. Fellowship cultivation is, in no sense, designed to take the place of other evangelistic efforts in the local church, but is designed to strengthen the total evangelistic and educational program.
- d. Program enlargement, which is the last element in the program, is the point at which Christian education and evangelism meet. In program enlargement, each church is helped to make new uses of the resources of its own denomination, in the meeting of the specific problems which have been revealed in the self-study and as a result of the census.

This program is closely supervised by a Joint Committee. We are proud to have Dr. James W. Eichelberger on that Committee. In addition to the Director, there is an Associate Director in the person of the Rev. Edward W. Gebhard. There is also a roster of seventy qualified directors who have been trained for the leadership of the Mission. The Rev. David H. Bradley of A. M. E. Zion Church is a member of this carefully selected company.

EDITORIALS

ELECTIONS IN NEW JERSEY

Before this issue reaches its readers, unfortunately, many of the major elections throughout the nation will have been decided. However, it is our belief that every minister should be made aware of the recent trend in election interest.

The church has long felt that the matter of the use of the ballot was one of individual choice, subject to no pressure from pulpit or pew, except in instances where local issues involved the moral tone of the community. Every minister had, as any other voter, the church held, that inalienable right of every American to vote as he saw fit. The church still holds that premise.

We feel that all Protestantism is keenly interested in the New Jersey elections. There is little doubt that Governor Driscoll has done a marvelous job. During his administration the state has made rapid strides in social relations which immediately captures the interest of every Negro American. More than that, it is safe to say that New Jersey leads the Nation in social reform. Nobody doubts this or dare doubt it and declare their belief in Christ.

The people of New Jersey can compare with satisfaction, her tax situation. She has escaped both the sales tax as well as the state income tax. That too, is denied by none.

But, and this is the sole point which we can see for the injection of denominational interest, Driscoll as Governor means no bingo—no church gambling.

Yet it does not take a churchman to point out the overall evils of gambling; and when the entire community and state must pay for the unbridled appetites of those who cannot control their urges, we look to our political leadership to do the **only** right thing.

Time after time it has been necessary to call the church's attention to her Christian course of action. No denomination should expect exemption from laws necessary and just. The Christian follower must lead the way—not follow.

So Governor Driscoll is opposed. We wonder if this is a new day in religious relations in America.

AN ASTONISHING AD

The Atlantic Monthly for September 1949, on page nine, carries a significant ad. Protestants reading it can hardly believe that which they see. There is little argument that the theory entertained by a few Boston professors is not a local ideology. It is brazen enough to question the authority of every other Christian denomination in the country, and the Atlantic accepts the ad! Of course any un-informed group can believe it is closer to the teachings of Christ than anyone else; but it definitely smacks of a type of dangerous ignorance that borders on outright dumbness even as to one's organization.

The editor has long reserved the right to criticise—yes—even his own church. Without that, violations of common decency would be more widespread, and we, no doubt, would be pharisaic. Even in that, our church is not unlike Christ. If there is one fundamental teaching of Jesus it is his respect of personality. Cease to respect your neighbor and his viewpoint, his right to probe, to require an explanation, and you may as well scrap ritual along with it.

The editor is sorry for any church that is ready to do battle on its "nearness to Christ" and he is sorry for the Atlantic whose willingness to accept the ad, smites every Protestant Christian to justifiable anger.

THE FEDERAL BILL FOR EDUCATIONAL AID

The editor would like to caption an editorial "What does it mean for you?" The late President Franklin Roosevelt declared the thing to fear was fear itself; but there is something else—the many headed perpetual enemy, selfishness. Selfishness can destroy more than any single force we have in America. Fear can be respect, but selfishness is just that and no more. When selfishness takes over, reason and fair-mindedness abdicate.

The Federal bill covering aid for public education has had and will have a hard, hard road because of selfishness. What are we losing? Well, who cares anyway? We're not interested in human personality or that Man of Galilee who had His ideals more than 1900 years ago. Negro children can remain God's step-children. Whole families can remain in educational darkness. Others can be relegated forever to 8th grade education simply because "I" cannot have a part of the cake. Yes, it's merely the old dog in the manger theory existant in the hearts of men and women who ought to know better.

What does it mean to me? It means Pastor Staffney's Sunday

School children have lost the opportunity for a first-class education. It means minister H. R. Hawkins' church school boys and girls will have to get along with the inferior frame building. It means M. S. Rudd's Vacation Bible School children will still face a long trek to State Teacher's College **if they want** to learn **readin, ritin** and **rithmetic**; all because we cannot agree to share our public cake with private institutions.

We deplore this unrealized dream—yet who would become a slave for a bowl of soup, even if we face intellectual starvation? Yes, the ideals of America are more important than avoiding a head-on clash with selfishness.

ON SACRIFICE

Most of us are in easy reach of the time when our eyes had to be lifted from the "wanted" immediate to long-range desires and aims. In other words, we are or have been on speaking terms with sacrifice. The trend is, however, to push the act as well as the thought as far back in our minds as possible and forget it.

Life never becomes too complicated or smooth that choices do not have to be made, nor does it ever reach the place where we are not faced with the need of thinking of the other fellow first, distasteful as that may be.

The late Reverend E. O. Cowan oftentimes reached down thru his gruffness to bring forth great truths. On one occasion he spoke of the sharing of his congregation—how time after time a pound of chops, a loaf of break, a cake, was shared with him by the lowliest member. He always declared we ministers were extremely fortunate not only for that which we received, but for that rich spirit of sacrifice.

We must be careful that the pulpit does not lose the basic element of sacrifice. Today, we have a better paid ministry—but receiving more should mean giving more. No minister can claim close kinship to God and at the same time look down on a congregation and see members whose act of sacrifice is greater, proportionately than his.

In the dim past, the editor can still see the shadowy form of "Uncle Bill". He never visited a sick person to our knowledge, never entered a sick room save his own. He was a poor churchman as far as church attendance was concerned and yet so closely did he exemplify that statement of Jesus "she has done what she could" that his deeds will be long remembered. A possessor of little money, the father of a large family, his one gift was the ability to provide firewood wherever

sickness prevailed. He asked no permission to invade the woodyard, never called for a glass of water nor cup of hot coffee or tea—looked for no fire to warm his gnarled hands—but steadily chopped wood that the anxious family might at least be warmed. With the setting sun he trudged over the hills to his home. He was a great soul whose thought for others will long be recalled.

Over those same mountain ranges where "Uncle Bill" walked there trod much earlier another great soul called Johnny Appleseed, who spent his life up and down the Ohio Valley and Western Pennsylvania planting—appleseeds—that early settlers might have the fruit of these trees. You long remember men of his calibre. The spirit of Christ is built on the souls of men who give of themselves.

True, the day of circuit riders is past. True, our concept of the Jesus way does not demand human punishment unto death, except in rare instances, but we must not forget the fundamental idea of the Cross. Christ's sacrifice alone, is not sufficient. We present "our bodies as a living sacrifice"—and there is no room for personal aggrandizement. Reality becomes stagnant without ever-recurring visions and men who make visions reality. The oft-quoted thought "where there is no vision"—is empty unless we bring to our world men who dare, rather than men who parasitically exist on the bones of other men.

PINKY

Pinky came to New York recently—another in a series of moving pictures designed to aid in better social relations. It appears to us that every denomination should endorse **Pinky** and all plays like **Pinky** even though the battle will always rage over techniques and decisions, small and large. In **Pinky's** case Twentieth-Century-Fox has done an excellent job even according to that great group of us who never know what we are talking about when we sit as critics of another man's art.

Now, if **Pinky** were a sermon we would be justified in taking the story apart. This we do know . . . **Pinky** has a good purpose and a high aim. Nothing else matters so much as those items.

Some of these hardened peddlers of prejudices will never allow themselves to be approached by liberal Americans. They might wander in to see **Pinky** and find that their consciences are not exactly dead.

You could do much worse than going to see the movie. And if your grandmother's apron strings will not allow you this opportunity, stop preaching against an institution which can do good, is trying, and is

making a fairly good success of attempting to correct our social ills.

When **Pinky** comes to town urge your members' attendance. They are going anyway to see worthless pictures. Films like **Pinky**, **Home of the Brave** and **Lost Boundaries** will never do the job they can do unless we back them with the theatre fares we give up anyway. They are more than "**nights of entertainment**", they are wholesome conveyors of the very thing man has been talking about in America since Thomas Jefferson and Thomas Paine.

If you can't boost **Pinky** don't knock the movies while she is in town.

WE WOULD LIKE TO DELIVER EVERY REVIEW

Yes, it makes us happy when we cut down on the number of Reviews returned to us. The number mailed (directly from the printer's) in October saw at least 35 or more Reviews returned. That's too many. If you are a subscriber and have not been receiving your copies check to see if your address has been changed. If you do not receive your copy we LOSE two cents so you know we want it to reach you.

THE GENERAL CONVENTION ON CHRISTIAN EDUCATION

The General Convention on Christian Education of the African M. E. Zion Church is scheduled to be held in the Hood Memorial A.M.E. Zion Church, Richmond, Virginia, August 1-6, 1950. The opening worship services will be held at 11:00 A. M. August First. In previous years the General Convention has been the largest gathering of Zion Methodism and it is expected that ministers and layleaders will begin now planning to attend the rich sessions which will be held that first week in August.

By the time of the next issue of the Quarterly Review the cost of the registration and board and lodging will have been decided and will be passed on to you. One need not wait until then to begin planning, however. If you are interested in a progressive church, if you wish to become acquainted with the best methods utilized in Christian Education, if you want a better church—come to Richmond in 1950.

For many years the A.M.E. Zion Church, led on by Dr. James W. Eichelberger has been one of the most informed denominations as far as Christian Education is concerned. WE BELONG UP FRONT SO STAY UP FRONT BY ATTENDING THE GENERAL CONVENTION IN 1950.

LOOKING AHEAD IN BOOKS

OLDER PEOPLE AND THE CHURCH

By Paul B. Maves and J. Lennart Cedarleaf

In recent years much of our church work has been geared to children and young people of the church much to the neglect of what the editor chooses to call the "present ministry." The successful church depends to no small extent on the individuals who are not only available for counsel but necessary to every organization. The matter of religion and the church is very vital to this particular group and the minister cannot afford to overlook this opportunity to serve. We recommend *Older People and the Church*.

An Abingdon-Cokesbury book.

JESUS AND THE DISINHERITED

By Howard Thurman

All too many people feel that the matter of racial conflict in America is well on its way to solution. This is far from the true status of affairs. Any work which in any way aids in the eventual solution of this matter should be a part of the minister's library. Mr. Thurman, co-pastor of the Church for the Fellowship of All Peoples in San Francisco, deals with *Jesus, An Interpretation, Fear, Deception, Hate and Love*, in facing the subject.

PASTORAL LEADERSHIP

By Andrew W. Blackwood

One of the most valuable books issued in recent months has been that written by Andrew W. Blackwood, Professor of Homiletics at Princeton Theological Seminary. The Editor of the **Review** feels that any minister who possesses this book will be able to find easier solutions to the problems which come up in the average church. Dr. Blackwood speaks about the goals of the pastorate, that which we all hope to achieve. Surely no minister can hope to be successful without a clearly stated listing of objectives. Too frequently this is not considered.

Most church problems are not so unique that they do not conform to a given pattern. To know just how common your problems are is worth the price of the book. In addition to the subjects mentioned above Dr. Blackwood discusses others including, music, evangelism, publicity, conservation of members, the pastor and the church school, the program for young people, missions, the men's club and the matter of the budget. We think so well of this book that we list the price, \$3.00.

THE THEOLOGY OF THE OLD TESTAMENT**By Otto J. Babb**

The growth of the God belief in the Old Testament is one of the most interesting phases of Bible study. Recently many of our Leadership Education Schools and Ministers' Institutes have been thinking of this angle of study. The Theology of the Old Testament is a book which might be of great aid both to the beginning preacher and the man who has been in service many years. It is extremely interesting to note just how Dr. Babb points out the development of the consciousness of God as it progresses in the pages of the Old Testament.

HOW TO INCREASE CHURCH MEMBERSHIP AND ATTENDANCE**By Weldon Crossland**

World Communion Sunday marks the beginning of a mass effort on the part of many Protestant Churches to reach the unchurched. This will be done, in many instances through the National Christian Teaching Mission, to which we adhere, and the United Christian Advance. In many communities there will be no concerted action by the churches and this book, written by a minister, may be of great aid to many. We urge its purchase.

THE BOOK OF THE QUARTER**THE MINISTRY: Edited by J. Richard Spann**

Seldom does a book so present itself that one is constrained to rush right out to secure it and sit down at once to read it. THE MINISTRY, edited by J. Richard Spann has just appeared (October 17) on the book shelves of the publishing houses and religious book stores and we urge every minister who desires to make more effective his ministry to secure his copy.

The book itself is written by some of the most outstanding men of the day: Bishop Paul B. Kern, Henry Sloan Coffin, Murray H. Leiffer, Joseph H. Sizoo, Russell Henry Stafford, Ralph W. Sockman, Oscar T. Olson, Otis R. Rice, Harold F. Carr, Weldon F. Crossland, Bishop A. Frank Smith, Seward

Hiltner, Nolan B. Harmon, Bishop Fred Pierce Corson, D. Elton Trueblood, Edward and Anna Laura Gebhard and Raimundo de Ovies.

What is the book about? The minister's qualifications, his call, his background, his preparation, his supreme task. It tells about his work as a preacher, as a priest and comforter, as a counselor, as a religious educator, as a leader of people and a builder of a program and as a director of public relations.

The writers even go into such items as the minister's health, his ethics, his temptations, his study, his home and his higher compensations. GET THIS BOOK.

LIBRARY

Memphis Theological Seminary
168 E. Parkway South

Memphis, TN 38104